Class 280.3R Book B279
General Theological Seminary Library
Chelsea Square, New York
cop. 1

PRESENTED BY
Soc'y for Promoting Religion and Learning

# THE RELIGION OF THE PRAYER BOOK

BY

THE REV. J. G. H. BARRY, D.D.

AND

THE REV. SELDEN PEABODY DELANY, D.D.

NEW YORK

EDWIN S. GORHAM, PUBLISHER

11 WEST 45TH STREET

1919

290.3R
B279
cop. 1

65663

COPYRIGHT
BY
SELDEN PEABODY DELANY
1919

$ 8 '19

TO

HALEY FISKE, ESQ.

IN RECOGNITION OF HIS DEVOTION TO
THE RELIGION OF THE PRAYER BOOK
AND IN GRATITUDE FOR THE
PRIVILEGE OF HIS
FRIENDSHIP

# TABLE OF CONTENTS


| CHAPTER | | PAGE |
|---|---|---|
| I | Protestantism | 1 |
| II | Papalism | 16 |
| III | Catholicity | 40 |
| IV | The English Reformation | 57 |
| V | The Powers of Local Churches | 74 |
| VI | Dogmatic Religion | 93 |
| VII | Principles of Interpretation | 104 |
| VIII | The Incarnation as the Means of Union with God | 115 |
| IX | The Sacramental System | 122 |
| X | The Nature and Number of the Sacraments | 128 |
| XI | Regeneration in Baptism | 135 |
| XII | The Difference Between the Baptized and the Unbaptized | 141 |
| XIII | Confirmation | 148 |
| XIV | The Age for Confirmation | 155 |
| XV | The Difference Between Confirmed and Unconfirmed | 161 |
| XVI | The Meaning of Sin | 168 |
| XVII | The Remission of Sin | 177 |

| CHAPTER | | PAGE |
|---|---|---|
| XVIII | Preparation for the Sacraments | 188 |
| XIX | The Real Presence in Holy Communion | 198 |
| XX | The Eucharistic Sacrifice | 205 |
| XXI | The Chief Act of Worship | 211 |
| XXII | The Reservation of the Blessed Sacrament | 217 |
| XXIII | Essentials of Continuity in the Ministry | 229 |
| XXIV | The Priesthood | 239 |
| XXV | Matrimony | 245 |
| XXVI | Ceremonial | 252 |
| XXVII | Fasting and Abstinence | 266 |

# I

## PROTESTANTISM

AT the diet of Speier which met on February 21, 1529, the controlling Catholic majority, in conformity with the directions of the Emperor Charles V, adopted a recess, or decree, which was intended to settle the religious controversy of the time. In substance, it provided that there should be a complete toleration of Catholics in Lutheran states, but no toleration of Lutherans in Catholic states; and no toleration anywhere of Zwinglians or Anabaptists. Further, it was provided that Lutherans should make no other innovations in their states. Against the recess six princes and fourteen cities protested in the name of God and of conscience whose dictates they held to be above human law. Those who signed the protest and their adherents came soon to be called *Protestants*. From this beginning the name came to be applied to all those who, however much they might differ among themselves, had this at least in common, that they had abandoned the communion of the bishop of Rome;

thus Protestant became the equivalent of anti-Roman.

It is to be noted that Protestant was not adopted as the designation of any religious organization. In Germany the reformers usually called themselves Evangelicals, holding that while repudiating the claims of the papacy they were not repudiating the Catholic religion, nor ceasing to be of the Catholic Church. Later, the Calvinists called themselves the Reformed Church, and the Lutherans the Lutheran Church. The same was true of the English Reformation. While the English reformers spoke of themselves as Protestants it was in this broad sense of anti-Roman and without any notion of thereby compromising their Catholicity. Canon Dixon points out that much confusion was introduced into England by the adoption of the title Protestant by those who at the same time strenuously insisted that they were Catholics. In this use of the terms the true opposite of Protestant is not Catholic but Papist; and the true opposite of Catholic is not Protestant but heretic. While English writers speak of the Protestant Religion, the word was not adopted as a formal designation of the Church of England. Indeed, in 1689 the Lower House of Convocation after "a lively debate as to whether the Church of England

should be called 'Protestant' rejected the term as 'equivocal,' since Socinians, etc., were so designated." [1]

Of late years the attempt has been made to interpret the word Protestant as meaning liberal and progressive. It is said that the name Protestant "has survived as embodying for many the conception of liberty, the right of private judgment, of toleration of every progressive idea in religion, as opposed to the Roman Catholic principles of authority and tradition." Whether this is a true description of modern Protestantism or not, it certainly is not a true description of the Protestantism of the Reformation period. That was quite as intolerant as Romanism, and in Germany adopted the principle of State supremacy by which the religion of the subject followed the religion of the sovereign — on the sovereign's adoption of any religion, that became at once the religion of the subject; so that the protest of the Reformation was, as has been said, "a protest, not for the subjects' freedom to choose, but for the sovereign's to prescribe."

We may take it for granted that in documents of the eighteenth century the word Protestant will be used in the broad sense of anti-Roman, thus affording a common designation for many

[1] MacColl, "The Reformation Settlement," p. 359.

religious bodies which on theological grounds would be found to be sharply divided. It was in this sense that the Church of England and her offspring — the Colonial Churches — came to be thought of as Protestant.

But is the word Protestant a purely negative word? Has it no positive connotation? Although at first sight the religious bodies that issued from the Reformation seem to have little in common save their denials of the Catholic faith, yet there are certain fundamental theological positions in which they agree and which we may take to be the positive connotation of the word Protestant. I will state them in the words of Dr. Schaff:

"There are three fundamental principles of the Reformation: the supremacy of the *Scriptures* over tradition, the supremacy of *faith* over works, the supremacy of the Christian *people* over an exclusive priesthood." [1]

If Protestant is understood in the sense of protest against the errors and abuses of the Papacy, the Anglican Church and its daughter Churches may be called Protestant; but it is another matter if Protestant is to be understood as affirmative of the "fundamental principles of the Reformation" as stated by Dr. Schaff or of

[1] "History of the Christian Church," vol. VI, p. 16.

any other set of theological affirmations. In that case the formularies of the Anglican Church must be studied with a view to ascertaining whether their theological system is indeed Protestant, i. e., in agreement with the theology of the leaders of the Continental Reformation.

As Dr. Schaff's three principles seem to cover the ground pretty thoroughly, let us test the alleged Protestantism of the American Church by its agreement or disagreement with them. Of course the position of the American Church is that of the English Church unless it has explicitly abandoned it. The first Protestant principle, the supremacy of Scripture, is another way of stating the right of private judgment. It does not mean, to be accurate, the supremacy of Scripture, but the supremacy of the individual. What the Scripture means will be what in the judgment of the individual interpreter it means, and there will be no external check or rein. One would have thought that this would at least have made for humility and that each interpreter, feeling that his was a private interpretation, would have declined to impose it on anyone else, inasmuch as others were free to make their own interpretation. But not so. The history of Protestantism is the history of individual attempts to force private interpretations of Scripture on the world as being

the exclusive Gospel. This aspect of the Reformation is well symbolized by the Marburg Conference — the leading Reformers seated about the table unable to agree in their interpretation of Scripture — the Scripture that they had proclaimed supreme — and thus demonstrating the unworkableness of their principle!

In contrast with the Protestant position the formularies of the English Church assert that the rule of faith is the Holy Scripture as interpreted by the Church. That is, it treats the Christian religion not as a secret hid in a book which each man must find out for himself, but as an historic faith coming to a man with the voice of authority. A man might, indeed ought, to test this faith, but he is to test it, not by its agreement with his own private judgment, but by its agreement with Scripture as interpreted by antiquity.

For example: The Ten Articles of 1536 say, "As touching the chief and principal articles of our faith . . . they ought and must most constantly believe and defend all those things to be true, which be comprehended in the whole body and canon of the Bible, and also in the three Creeds . . . and that they ought and must take and interpret all the same things according to the selfsame sentence and interpretation, what the words of the selfsame creeds or symbols do pur-

port, and the holy approved doctors of the Church do entreat and defend the same."

The act of Supremacy of Elizabeth, 1559, provides that the Court of High Commission "shall not in any wise have authority or power to order, determine, or adjudge any matter or cause to be heresy, but only such as heretofore have been determined, ordered, or adjudged to be heresy, by the authority of the Canonical Scriptures, or by the first four general Councils, or any of them, or by any other general council wherein the same was declared heresy by the express and plain words of the said canonical Scriptures," etc.

Canon VI, of the Canons of 1571, orders preachers to "see to it that they teach nothing in the way of a sermon . . . save what is agreeable to the teaching of the Old and New Testament, and what the Catholic fathers and ancient bishops have collected from the selfsame doctrine." [1]

Finally the Sixth of the Thirty-nine Articles, contrary to the Protestant principle which makes the individual the judge of what *is* Scripture, settled the canon on the authority of the Church. It declares that "Holy Scripture contains all things necessary to salvation: so that whatever

[1] Gee & Hardy, "Documents Illustrative of English Church History." New York, Macmillan & Co., 1896.

is not read therein, nor may be proved thereby, is not to be required of any man, that it shall be believed," etc., where it is obvious that the authority which is to "prove" doctrine from Scripture is the Church itself. In fact, nothing can be further removed from the Protestant principle of the supremacy of the individual than the Church of England principle of the authority of the interpretative tradition of the Church.

The second of Dr. Schaff's principles is the supremacy of faith over works. It would be better to state it as the doctrine of justification by faith only. This is the very corner-stone of the Protestant Reformation and is the most revolutionary doctrine ever introduced into the Church. If held in the sense in which Luther taught it, it makes the Church and sacraments not only unnecessary but unintelligible. The Christian has but to believe, that is to give an intellectual assent to, the promises of God in Christ, and he is accepted of God and the merits of Christ are imparted to him: he is saved. "Faith only" makes the old historic Christian system an impertinence. That this doctrine was not adopted by the English Reformers is obvious from the stress laid on Church and sacraments in all the formal teaching of the Church. The Eleventh of the Thirty-nine Articles does, it is true, appear to accept the Lu-

theran doctrine, but an analysis of the article shows that the term "faith only" is not used in the Lutheran sense of mere assent, and is not given the exclusive place in the working of justification which is given it in the Lutheran system.[1]

The third great principle of Protestantism is the assertion of the priesthood of the laity,— or, as it might better be expressed, the denial of any other priesthood than the universal priesthood of Christians. That every Christian is in a true sense a priest with right of access to God is indeed a fundamental truth of the Christian religion. He partakes of the priesthood of Christ in whom he is. It is also true that he is a king by virtue of his participation in the royalty of his risen Head. But if his royalty is not of such a nature as to render the existence of magistrates and his subjection to them impossible, it is difficult to see how the fact of his priesthood renders impossible or unnecessary that there should be any other priesthood in the Church. Nor, I suppose, has any Protestant ever argued that because all Christians are prophets (as they surely are) the office of preacher should be abolished. Certainly the Anglican Church has never seen any incongruity between the priesthood of the

[1] Kidd, "The Thirty-nine Articles." New York, Gorham, 1906.

laity and the existence of an official separate priesthood. It conceives the Christian Church as the Body of Christ, and understands that powers belonging to the Body as such must still be exercised through special organs. Hence the existence of its ordinal and the exclusive appropriation of certain acts to those who have been ordained priests.

We conclude then that while in the broad sense of historic opposition to the abuses that centred about the papal system the Church to which we belong may be called Protestant, it cannot rightly be so called if what is implied by the word is theological sympathy with the Continental Reformers. The theology embodied in the formal documents of the Church of England, and especially in the Book of Common Prayer, is quite the reverse of Protestant.

How, then, did the Church in the United States come to place the word Protestant on the title-page of the Prayer Book? Is there any clue to the sense in which the word is there used?

During the Colonial period the Church, of which the legal title was the Church of England, seems to have been colloquially known as the Episcopal Church. To this, in Maryland at least, Protestant was added. After the breaking out of the war of the Revolution, there was an act

passed by the Maryland legislature in 1779 intended to secure the rights of the Church to its property, etc., in which it is entitled the Protestant Episcopal Church and its continuity with the Church of England is recognized. What is said to be the first formal adoption of the title in an ecclesiastical document is found in a declaration adopted at a meeting of clergy and laity held at Chestertown, Md., 9 Nov., 1780. There it was resolved "That the Church known in the Province as Protestant be called 'The Protestant Episcopal Church.'" Of this Convention the Rev. J. J. Wilmer writes: "The Rev. Dr. Smith, Dr. Keene and myself held the *first* Convention in Chestertown, and I acted as secretary"; he adds that he "moved that the Church of England as heretofore so known in the province be now called the Protestant Episcopal Church, and it was so adopted." [1]

Later, 13 Aug., 1783, at an important meeting of clergy at Annapolis, the formal declaration was adopted which described the Church under this title, and it seems to have passed into general use without discussion.

This "*Declaration* of certain fundamental *Rights and Liberties* of the Protestant Episcopal

[1] Perry, "History of the American Episcopal Church," vol. II, 22.

Church of Maryland," is important as throwing light upon the meaning attached to the word Protestant at the time and by those who gave it to the Church. As I fancy it is not widely known, I will quote the greater part of it:

"Wherefore we the Clergy of the Protestant Episcopal Church of Maryland, (heretofore denominated the Church of England, as by law established) with all duty to the Civil authority of the State, and with all Love and Good will to our Fellow-Christians of every other Religious Denomination, do hereby declare, make known, and claim the following as certain of the fundamental Rights and Liberties inherent, and belonging to the said *Episcopal Church,* not only of common Right, but agreeable to the express words, spirit and design of the Constitution and Form of Government, aforesaid, viz.—

"1st. We consider it as the undoubted Right of the said Protestant Episcopal Church, in common with other Christian Churches under the American Revolution, to complete and preserve herself as an *entire* Church, agreeable to her ancient Usages and Profession; and to have full enjoyment and free exercise of those purely *spiritual powers* which are essential to the Being of every Church or Congregation of the *faithful;* and which, being derived only from Christ and Apostles, are to be maintained independent of every foreign or

other Jurisdiction, so far as may be consistent with the Civil Rights of Society.

"2nd. That ever since the *Reformation,* it hath been the received Doctrine of the Church whereof we are members (and which by the Constitution of this State is entitled to the perpetual enjoyment of certain Property and Rights under the denomination of the Church of England), that there be these three orders of Ministers in Christ's Church: *Bishops, Priests* and *Deacons,* and that an Episcopal Ordination and Commission are necessary to the valid Administration of the Sacraments, and the due Exercise of the Ministerial Functions *in the said Church.*

"3rd. That, without calling in Question, or wishing the least Contest with any other Christian Churches or Societies, concerning their Rights, Modes and Forms, we consider and declare it to be an Essential Right of the Protestant Episcopal Church to have & enjoy the Continuance of the said three orders of Ministers forever, so far as concerns matters purely Spiritual, & that no persons in the character of Ministers, except such as are in the Communion of the said Church and duly called to the ministry by regular Episcopal Ordination can or ought to be admitted into or enjoy any of "the Churches, Chapels, Glebes or other Property" formerly belonging to the Church of England, in this State, & which by the Constitution and Form of Government is secured to the

said Church, or her Superior Order of Ministers, may in future be denominated.

"4th. That as it is the Right, so it will be the Duty, of the said Church, when duly organized, constituted and represented in a Synod or Convention of the different Orders of her ministry and People, to revise her Liturgy, Forms of Prayer & public worship, in order to adapt the same to the late Revolution, & other local circumstances of America, which it is humbly conceived may and will be done, without any other or farther Departure from the Venerable Order and beautiful Forms of worship of the Church from which we are sprung, than may be found expedient in the Change of our situation from a *Daughter* to a *Sister* Church."

I think that this document makes it quite evident that whatever else Protestant might mean to its authors, it did not mean a break with the past, the establishment of a new Church on the basis of a new understanding of Scripture. To those who signed this declaration, and we may be sure that their position was that of the vast majority of American Churchmen of the time, the Church to which they belonged was a body having a vital connection with the past, the maintenance of which depended on the continuance of Holy Orders. They gave no sign of thinking orders unimportant. The great trouble they put them-

selves to to get the Episcopate is of itself a measure of the value they placed upon them. They valued them as ensuring at once the continuity of the Church with the past, and as a means of securing the valid administration of the sacraments. It would be difficult to find a document with less of the spirit of Protestantism in it, whether one means by Protestantism the three fundamental principles of the Reformation, or the popular go-as-you-please-ism of the present day. I think we are safe in concluding that to the fathers of the American Church the Protestant which they placed in its legal title was indicative not of a theological position, but of an historical tradition.

## II

## PAPALISM

THE assertion of the Roman Catholic controversialist is that the Church of England is the brand new product of the Reformation. The reply of the Anglican Catholic is that there is much better ground for regarding the Roman Church as a modern product than there is for so regarding the Anglican. The modern Roman Church dates from the council of Trent, that is from the Reformation, in much the same sense as the Anglican does: that is, in both Anglican and Roman Churches there was, at that epoch, an overhauling of the accumulations of the past, a sorting out of the inheritance of the Middle Ages, a rejection of some teaching and practices and a retention of others. In the Anglican Reformation the attempt was to go back of the Middle Ages to what was conceived to be the belief and practice of the Primitive Church; in the Tridentine Reformation the attempt was to clarify and codify Medieval teaching and to reduce its heterogeneity to a uniformity under the Papal

Supremacy. The result has been that in the Anglican Communion there is variety of use and practice which resembles nothing so much as the variety of the Middle Ages, while in Rome there has been a growing rigidity of doctrine and discipline as the power of the Papacy has extended. Then in 1870 came the climax when the claims which had been persistently pressed were imposed by authority as of faith. There has been in the history of the Anglican Communion no such revolutionary action as that whereby the Vatican Council superseded the original constitution of the Church by the proclamation of an infallible Papacy. From the beginning the Church was governed by bishops deriving their power from their orders, and assembling from time to time to witness to the faith that they had received from their predecessors, and to give utterance to the mind of the Church on such new questions as confronted them. For this primitive constitution there has been substituted, in the Latin Church, a central power issuing infallible decrees on faith and morals, and appointing and giving jurisdiction to bishops who hold their office and exercise their powers at its will. There has been no change in the constitution of the Anglican Church at any time even approximating this. The crowning insolence is found in the assertion that

the new papal constitution is *the primitive constitution of the Christian Church!*

The only question worth debating between the Anglican and the Roman Communions is this question of the Papacy. The assertion of the Vatican Council is that the decisions of the Roman Pontiff, when he speaks *ex cathedra* as teacher of all Christians in matters affecting faith or morals, are in themselves and not from the consent of the Church irreformable, and that the Pope is endowed with the same infallibility as that with which the Church is endowed. It is also asserted that the interpretation of the past on which the Vatican decree is based is no new thing, but that the council is "adhering faithfully to a tradition received from the first beginnings of the Christian Faith." This was subsequently declared by Leo XIII to be "the venerable and constant belief of every age." "The consent of antiquity ever acknowledged without the slightest doubt or hesitation the bishops of Rome, and revered them as the legitimate successors of S. Peter." [1]

Let us be clear that what is asserted is that the infallible papacy ruling the universal Church

[1] *Constitutiones dogmaticae Concilii Vaticani. The Satis Cognitum* of Leo XIII.

has existed from the beginning, being indeed established by our Lord. Such an infallible Pope was S. Peter and such have been all his successors. But there is no early evidence that S. Peter was ever bishop of Rome. He was in Rome and was martyred there as was also S. Paul; but all the evidence goes to show that the Church of Rome existed before either S. Peter or S. Paul came there, and that it had its bishops from whatever source derived. Bp. Lightfoot who, if anybody, knew the literature of the early Church says: "I cannot find that any writers of the first two centuries and more speak of S. Peter as bishop of Rome. Indeed their language is inconsistent with the assignment of that position to him."

This is exceeding strange: for you will notice that what we are dealing with is not the meaning of an institution but its *existence.* There is endless disputation as to the *meaning* of the episcopate; but there is no doubt at all that from primitive times the episcopate has existed *as a fact.* Laying aside all else for the present let us look at what is implied in the assertion that the Papal claims did exist from the beginning. Here are some assertions: Bellarmine says, that in dealing with the Papacy we are dealing with "the principal matter of Christianity." Perrone says

that "when we are treating about the Head of the Church we are treating about the principal point of the matter on which the existence and safety of the Church herself altogether depends." De Maistre says, "the Sovereign Pontiff is the necessary, only, and exclusive foundation of Christianity," and the "supremacy of the Pope is the capital dogma without which Christianity cannot exist." And Leo XIII says that the Vatican teaching about the Pope is the "venerable and constant belief of every age."

If these stupendous claims were true they could hardly fail to be evident to all men in all ages of the Church's history. The fact that the only proofs of them that are alleged are a few texts of Holy Scripture which early Christian writers variously interpreted, and a few passages from early Christian writers which on the most liberal interpretation cannot mean to attribute to the bishop of Rome anything at all resembling the claims at present set forth for him is sufficient evidence of the non-existence of the papal power in the early life of the Church. "If a great Body like the Church had been subjected by its Divine Founder to an infallible king, it could hardly exist for three centuries without there being very evident proofs that the rule of such an infallible king was one of the chief factors in

its life. Government is not an abstract theory, but a practical fact." [1]

If there should take place in this country a revolution by which it should become a monarchy, and after a time the royal government should assert that the United States had always been a monarchy, it would be a little difficult to persuade people of this on the basis of a few passages from early writers which were capable, if they stood alone, of being interpreted as expressing a preference for monarchy. The fact is that during the first Christian centuries there is no trace at all of the papal monarchy governing the whole Church and every part of it; and not only is there no trace of it, but the facts that exist negative the whole idea of it.

There would seem to be no need of going into the patristic interpretation of the so-called Petrine texts in any detail. If the Roman claims were true there could have been no hesitation in the mind of early Christian interpreters as to the meaning of these texts. If it were true that they are the record of the conferring on S. Peter and through him on his successors of all the powers claimed by the modern papacy, the Church surely must have known it, and there would have been no variation in interpretation. But that is pre-

[1] Denny, "Papalism," p. 96.

cisely what the patristic interpreters do *not* know. Out of ninety-five passages in which early Christian writers comment on the famous text, "Thou art Peter," etc., they give as many as five different interpretations. S. Augustine in the course of his writing gives three different interpretations.

"Now think what this means: it means more than a want of agreement among the Fathers as to the meaning of the expression 'this rock'; it means that they were entirely unaware of the significance Rome has given it! If by 'this rock' our Lord had meant S. Peter and his successors, is it possible that the majority of a Church guided by the Holy Spirit should have said that 'this rock' meant Peter's Faith, not Peter himself! Yet that is what a majority of the Fathers do say. . . . We are dealing with the sole passage on which everything is built; yet for centuries the accredited teachers of the Church treat it differently and seem wholly unaware of its tremendous import!"[1]

It is significant, in this connection, that the Roman Church found it desirable to change its rule for the interpretation of Scripture. The profession of faith prescribed by Pius IV required assent to the following:

"I also admit Holy Scripture according to that sense which Holy Mother Church has held and does

[1] Hardy, "Catholic or Roman Catholic."

hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, neither will I ever take and interpret them otherwise than according to (juxta) the unanimous consent of the Fathers." [1]

Now it is quite plain that there is no unanimous consent of the Fathers in the interpretation of the Petrine text. We read, therefore, in the Dogmatic Constitution of the Vatican Council:

"That is to be held the true sense of Holy Scripture which Holy Mother Church hath held and does hold, to whom it belongs to judge of the true sense and interpretation of Holy Scripture, and therefore it is permitted to no one to interpret Holy Scripture contrary to this sense, nor likewise contrary (Contra) to the unanimous consent of the Fathers." [2]

This is quite harmless, and we are certainly not violating it when we deny the claims of the papacy a Scriptural foundation.

Not only is it true that the Roman Catholic assertion that the Papalist interpretation of the Petrine texts is that of the Fathers is unfounded; but it is also true that the passages quoted from

[1] "The Profession of Faith Prescribed by Pius IV." (Denzinger, p. 234.)

[2] "The Dogmatic Constitution of the Vatican." (Denzinger, p. 288.)

the Fathers to show that they recognized the papacy as an existing fact do not prove what they are quoted to prove. It is perfectly true that in very early times the see of Rome was regarded as the see of Peter. Its early history was associated with the great names of Peter and Paul. Moreover, it was the bishopric of the world's capital. It was the one Apostolic see in the West. It was altogether natural that it should be held in special reverence, especially in the West. This reverence finds expression from time to time in the writings of the Fathers. But what in their writings is at most the expression of a feeling of Rome's supremacy in dignity is quoted by the modern Roman controversialist as though it applied to all that is claimed for the papacy by the Vatican Council — as though the claims of Pius IX were in the minds of the Fathers. It is a clever enough trick, but it is only a trick. There are *no* utterances of the Fathers which at all imply a knowledge on their part of any claim of the Pope to possess *Jure divino* jurisdiction over the whole Church. It is well to be clear about this. The passages quoted from early Christian writers in support of the papal theory may equally well or better be understood otherwise. If you come to them with the papal theory in your mind as an established fact, you

can make them fit; but no one would build up a papal theory out of them. For centuries the Church with these passages before it did not give them a papal interpretation.

The explicit nature of the papal claim that the Vatican doctrine is the "venerable and constant belief of every age" of the Church excludes the possibility of development. The theory of development is a very attractive one. You can account for whatever exists by it. By it, it would have been fairly easy to account for the papacy. But the papacy no doubt saw wisely when it rejected it, for it not only explains but it desupernaturalizes. A papacy developed in the Middle Ages or in the post-Reformation period might claim a certain ecclesiastical sanction, but it could hardly claim divine right. If the Church had got on for centuries without it, it could not claim to be of the *esse* of the Church. It is essential to the papal theory that all the papal powers should have existed from the beginning. But this, as we have seen, is more than difficult to prove. A certain class of Roman Catholic scholars see this and feel the difficulty of the Roman position. They therefore *in the face of their own authoritative documents* attempt to account for the growth of the papacy on the theory of development.

"What we find in the primitive Church is a church that is primitive, that is to say, a germ endowed with a tendency toward what we now see; a germ defined in itself and possessed of its own character and of a beginning of organization, in such sort that the present order would necessarily flow from it through the co-operation of circumstances which would be to the germ what the earth and the atmosphere are to the plant. Now, what is it in the embryonic Church that represents the central authority in which we to-day see the bond of our Church? It is the primacy of Simon Peter." [1]

No more does Tixeront find the papacy of the Vatican decrees in the primitive Church.

"It is impossible, do what one will, to efface the sense of these declarations [of S. Cyprian] and to believe that he who made them had a clear and complete idea of the pontifical primacy." [2]

"To the bishop of Rome texts and facts manifestly attribute or suppose an undisputed consideration and a special authority of which the nature and extent are as yet not entirely determined." [3]

This sums up the Anti-Nicene period. And further, on the same period, Tixeront says:

[1] Sertillanges, "L'Eglise," vol. I, p. 154.
[2] "Hist. des Dogmes," I, p. 427.
[3] *Ibid.*, p. 514.

"This résumé of the state of theological teaching on the eve of Arianism shows us the Church fixed on the bases of its belief, and, on the whole, ready to define it in broad lines when need shall arise. The organ of these definitions will be its hierarchy, and it is because the prerogatives of this hierarchy are recognized that the Church will be able to impose its decisions and dissipate the attacks of which they will be the object. Unfortunately this hierarchy will find itself divided, and personal rivalries as much as doctrinal divergences will prolong beyond measure the debates that a sincere discussion would have closed in a few hours. But at least these debates, by their very extent, will be the occasion of a more complete clearing up of the evangelistical revelation and of a more sensible progress of the Christian society in the understanding of its faith." [1]

This would seem to have been a good place for the living voice to come in!

"The holy doctor (S. Augustine) admits that in his judgment an appeal may be allowed to the see of Rome. But does he grant the Pope a doctrinal authority which is infallible and sovereign? That is a question to which it is impossible to give a firm answer. The passages which are invoked to deny it are in no ways certain. Those which are alleged in its support are no more so. It is a question, not

[1] *Ibid.*, p. 516.

of the Pope speaking alone, but of the Pope united with a council, which is very different." [1]

The assertion of the modern papacy is that it is no new thing, gradually developed, but that with all its powers it has existed, not in germ, but explicitly from the beginning. We have shown that the Fathers of the Church did not know of the existence of the papacy in the modern meaning of it. We now propose to show that it was not known by members of the Roman Church itself up to 1870. If development were not explicitly denied by the authoritative statements of the Roman Church it might be conceivable that, as Sertillanges argues, the germ of the papal doctrine should have grown until it reached the stage of definition; but if it be true that a doctrine when it is presented either for theological discussion or as a practical claim of government is widely denied by wholly orthodox teachers to be any part of the Christian faith, its claim to be either primitive or Catholic falls. I propose to demonstrate that the papal infallibility has been constantly denied and repudiated as a doctrine of the Church by Roman Catholics of unimpeachable orthodoxy. The following pas-

[1] Tixeront, vol. II, p. 390. On Tixeront's treatment of the Pope's denial of transsubstantiation see volume III, page 378.

sages are taken from Sparrow Simpson's "Roman Catholic Opposition to Papal Infallibility":

"Bossuet's survey of history from the Apostolic Age to his own time, Scripture, Fathers, Councils, Theologians, confirmed him in the truth of the principles of the Church of France. The ultimate and therefore irreversible decision in faith depended on the Collective Episcopate, and on that only; as voicing the belief of the Universal Church.

"'What benefit to the Church,' he exclaims in a striking passage, 'can exist in that doubtful authority, which the Church has not yet affirmed, of a Pope's ex cathedra decisions? We live in the seventeenth century of the Catholic Church, and not yet are orthodox and saintly men agreed about that infallibility. To say nothing of the Councils of Constance and of Basle, saintly and learned men are opposed to it. And if many private individuals clamor greatly, and pour forth imprudent censures against them, yet neither the Catholic Church nor Rome itself passes any condemnation upon them. Three hundred years we have controverted it with impunity. Has the Church waited for peace and security down to this our age, until the seventeenth century is almost at an end? Plainly, then, the security of pious souls must rest in the consent of the Universal Church. It cannot be that they should acquiesce in the doubtful Infallibility of the Roman Pontiff. . . . A doubtful Infallibility is not that Infallibility which Christ bestowed. If He

had granted it at all He would have revealed it to His Church from the very beginning. He would not have left it doubtful, inadequately revealed, nor useless for want of an indisputable tradition.' (P. 95–6.)

"When in the year 1788 a Committee of English Romanists was formed to appeal to Parliament for the removal of Roman disabilities, the petitioners declared that it was a duty which they owed to their country, as well as themselves, to protest in a formal and solemn manner against doctrines which constituted no part of their principles, religion or belief. Among these they rejected the theory that excommunicated princes may be deposed or murdered by their subjects. They declared that no ecclesiastical power whatever can absolve subjects from allegiance to lawful temporal authority. They wrote: 'We believe that no act that is in itself immoral or dishonest can ever be justified by or under colour that it is done either for the good of the Church or in obedience to any ecclesiastical power whatever.' And — what now particularly concerns us here — they said: 'We acknowledge no Infallibility in the Pope.' (P. 99–100.)

"This protestation of the Roman Catholics of England brought about the passing of the Relief Act of 1791. The representative character of the document may be realized from the fact that it was signed by all the four Vicars Apostolic; that is by

all the highest Roman authorities in England, by 240 priests; and in all by 1,523 members of the Anglo-Roman body, among whom most of the educated and influential laity were included. It would be interesting to ascertain what proportion the 240 priests bore to the total number of Roman clergy in this land. Accurate statistics are not easily obtained. The Committee of English Romanists claimed that the total number of Roman priests in England did not exceed 260. Berington, in 1780, estimated the number as nearer 360, of whom 110 were ex-Jesuits. From these figures it would appear that, if the Jesuits are left out, nearly the whole body of Roman clergy in England, including their four bishops, committed themselves frankly to rejection of Papal Infallibility. (P. 100.)

"The history of Irish Roman belief is similar. An Act for their relief was passed in 1793. It contains an oath which states that 'it is not an article of the Catholic Faith, neither am I thereby required to believe or profess that the Pope is infallible.'

"No less unmistakable is the language of a Roman Catholic Bishop in England in 1822:—

"'Bellarmine and some other divines, chiefly Italians, have believed the Pope infallible, when proposing ex cathedra an article of faith. But in England or Ireland I do not believe that any Catholic maintains the Infallibility of the Pope.'" (P. 101.)

An interesting echo of these statement appears later, in a letter from Lord Acton to Mr Gladstone, written from Rome during the Vatican Council:

"Rome, March 15th (1870).

"My dear Mr. Gladstone,—

"A protest on the question of Papal Infallibility was presented to-day by certain bishops of the United Kingdom.

"They exhort the Legates to pause before they put that doctrine to vote. They state that the English and Irish Catholics obtained their Emancipation, and the full privileges of citizenship by solemn and repeated declarations, that their religion did not teach the dogma now proposed; that these declarations made by the bishops and permitted by Rome, are in fact the condition under which Catholics are allowed to sit in Parliament and to hold offices of trust and responsibility under the Crown; and that they cannot be overlooked or forgotten by us without dishonour.

"I have reason to believe that one at least of the prelates who have signed this most significant paper would not be among the theological opponents of the Definition, but that he regards this consideration of morality and public integrity as an insuperable barrier for men enjoying the benefit of the Act of Emancipation."[1]

[1] "Lord Acton's Correspondence," vol. I, p. 111.

To continue our quotation from Simpson:

"'A principle,' echoed Dupanloup; 'even granting that were so, I answer, is it then essential to the life of the Church that this principle should become a dogma of faith? How, then, explain the fact that the Church has lived for eighteen centuries without defining a principle essential to her existence? How explain the fact that she has formulated all her doctrine, produced her teachers, condemned all heresies, without this definition?' (P. 170.)

"Another exposition of the Roman faith for English-speaking people is the famous book called Keenan's Catechism. It is entitled 'Controversial Catechism, or Protestantism Refuted and Catholicism Established.' The edition of 1860 is described as the third edition, and in its seventeenth thousand. It bears the imprimatur of four Roman bishops, two of them being Vicars Apostolic. In these approbations we are assured that 'the sincere searcher after truth will here find a lucid path opened to conduct him to its sanctuary; while the believer will be hereby instructed and confirmed in his faith.' From 1846 to 1860 it was being largely circulated throughout England, Scotland, and Ireland.

"The book contains the following question and answer:

"'(Q) Must not Catholics believe the Pope in himself to be infallible?

"'(A) This is a Protestant invention: it is no

article of the Catholic faith: no decision of his can oblige under pain of heresy, unless it be received and enforced by the teaching body, that is by the bishops of the Church.' (P. 111.)

"'We are still,' wrote Döllinger to the Archbishop, 'waiting the explanation how it is that, until 1,830 years had passed, the Church did not formulate into an article of faith a doctrine which the Pope, in a letter addressed to your Grace, calls the very foundation principle of Catholic faith and doctrine? How has it been possible that for centuries the Popes have overlooked the denial of this fundamental article of faith by whole countries and in whole theological schools? And was there a unity of the Church when there was a difference in the very fundamentals of belief? And — may I further add — how is it then that your Grace yourself resisted so long and so persistently the proclamation of this dogma? You answer, because it was not opportune. But can it ever be "inopportune" to give believers the key to the whole building of faith, to proclaim the fundamental article on which all others depend? Are we not now all standing before a dizzy abyss which opened itself before our eyes on the 18th July?' Döllinger concluded with a deliberate and emphatic rejection of the new Decree: 'As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine.'" (P. 320.)

There are a few other things which it seems

well to note. A good deal of reliance is placed by Roman Catholic controversialists on the assertion that a body must have a head; and if it is replied that Christ is the Head of the Body the answer is that that no doubt is true as concerns the whole Church, but that a visible Church with which we are here concerned must have a visible head, and that that visible head is the successor of S. Peter. The *Satis Cognitum* says, "Certainly Christ is a King forever; and though Invisible, He continues unto the end of time to govern and guard His Church from Heaven. But since He willed that His Kingdom should be visible He was obliged when He ascended into Heaven, to designate a vicegerent on earth." On this Denny comments:

"Now, this obligation to appoint a vicegerent on earth which is here alleged to be incumbent on Christ as the invisible King of the Church, implies that, according to the will of God, it is essential that there should be a single individual who should be the head of the Church Militant here on earth. To be so essential it would be necessary that the Church on earth should be a separate entity, entire and complete in itself, and which consequently requires to possess a head to itself. But the contrary is the fact. The Church Militant here on earth is but a portion, and that the smallest, of a great whole, made up of the Church Triumphant, the

Church Expectant, together with itself. Hence it is obvious that *prima facie* the appointment of a visible head for the portion of the one Church here on earth is inconsistent with the unity of the Church, for that is One Body, and can therefore have but one Head, just as the human body can possess but one head. Such a condition of things would involve the consequence that the Church Militant is another Church separate from the divinely constituted Society, and thus a mere human invention." [1]

Perhaps no assertion of the Roman controversialist so impresses the unlearned outsider as the assertion that the practical needs of the Church require a Living Voice that can intervene to settle controversies and to direct the perplexed faithful. Doubt and controversy are continual phenomena of human life, and if the plain man is to have a plain way to walk in, if he is to know what to believe amid all the confusion of modern tongues, he needs a guide; and the guide at hand is the successor of Peter.

It would perhaps be well for the plain man to note that the questions which are raised to perplex him in the matter of religion are either questions which have been already answered or ques-

[1] Denny, "Papalism," pp. 10–11.

tions which do not need an answer. The contention of the Anglican Church is that the faith has been already sufficiently declared — there is no need of constant determinations of questions of faith. The explicit statement of the faith which was sufficient for S. Augustine and S. Gregory is still sufficient; there is no need of a living voice to define it further. There are, no doubt, in every generation many perplexing questions which we should like to have answered; but there is no authoritative answer because they are not matters of faith to be received in order to attain salvation. There is rightly in the Church a place for free investigation and enquiry in regard to questions which have not been defined. We would not have it otherwise, for to have it otherwise would be to court intellectual stagnation. "The Church which promises certainty without the pain of enquiry becomes more and more the Church of those who do not wish to enquire."

The Living Voice of the Church from the beginning was uttered through free conciliar action. For centuries the assembly of councils of bishops was the normal method by which the Church expressed its mind. As a matter of historic fact *all* the great dogmatic decisions of the Church

were made, not by the papacy, but by councils. Therein the episcopate to which our Lord committed the faith gave its testimony as to what it was that was committed to it; and its decrees, sent forth to the whole Church and recognized by the universal episcopate became binding on the faithful. This normal mode of expression was rendered impossible by the divison of Christendom; but already, when the division took place, the faith had long been sufficiently stated. Conciliar action could still express the mind of the local church, enact discipline and take measures to safeguard the faith. It is this, the true Living Voice of the Church, that the papacy has deliberately set itself to suppress. It has, wherever its power has extended, made councils subordinate to the papacy and the organs of its action. It has suppressed the episcopate as an organ of the Church's self-expression. The episcopate to which the Lord committed the faith and which for centuries gave testimony to the faith committed to it, is, in the Roman communion, no longer a representative of the Body of Christ, but a representative of the papacy. Roman bishops are simply papal lieutenants sent out to do the will of the Pope. The legitimate Living Voice wherever the papacy has power has been silenced.

NOTE.— The Roman official documents are collected in Denzinger's "Enchiridion." Denny, "Papalism" (London, Rivingtons, 1912) is an unanswerable criticism of the papal position. Puller, "The Primative Saints and the See of Rome" (New York, Longmans, 1914) is valuable. No one interested in the subject can afford to miss W. J. Sparrow Simpson, "Roman Catholic Opposition to Papal Infallibility" (Milwaukee, The Young Churchman Co., 1910). Perhaps the best brief book is George Bayfield Roberts, "The Papal Question" (London, Pitman & Sons, 1914).

## III

## CATHOLICITY

THAT we have to attach any adjective to the word *Church* in order to distinguish true from false and to avoid confusion is an indication of human failure to attain a divine ideal. It ought to be enough to describe ourselves as members of the Church or as Christians, or, as the first disciples described themselves, as "those of the Way." But such a designation to-day only calls out the question: "What Church?" "What sort of Christians?" *Orthodox* describes those who so designate themselves as separate from the majority of Christians whom they regard as having departed from the Faith. *Roman* emphasizes the extension of an usurped authority over a large part of the Christian West. *Protestant* embodies an historical reference, and calls up to minds to-day an amorphous theological body of belief. *Protestant Episcopal* joins an historical reminiscence to a note of the Church, producing a name of small significance. The sad thing is that when we think of ourselves as Chris-

tians we should automatically think of ourselves as separate from other Christians. Yet perhaps it is as well to be reminded of our sins and the sins of our fathers.

There are words which have degenerated to a sectarian significance which in themselves have from the beginning no such meaning. They are words which seek to express qualities of the Body of Christ. Catholic is a word of such primary meaning which has been degraded to the sectarian level. Back of the divisions of Christendom we seek to find a common ground, or body of belief and practice, which underlies those groups of Christians, at least, who have held fast the Creeds, the Sacraments and the Ministry of the Church from the beginning. One aspect or quality of this underlying ground is that which we designate as Catholicity. It is the meaning of this word that we have now to examine. Though we give our ecclesiastical organization a corporate name (Protestant Episcopal) when we speak of the Church as a corporation existing in the United States of America; when we think of it as a *spiritual fact,* as the Body of Christ; when as members of it we come before God in *worship,* we speak of the *Catholic* Church. In this assertion we do not mean to deny the claim of others to the quality of Catholicity — we do not assert

that we are all the Catholics that there are; but we do assert our right to be called Catholic and to be members of the One Holy Catholic and Apostolic Church.

The original meaning of this word Catholic is *universal* or *general;* and the temptation has been to limit the ecclesiastical meaning of it by its etymology rather than define it by its use. It has been defined as indicating extension merely, so that the Catholic Church is described as that which extends throughout the world, and the test of Catholicity has been found in numbers and geographical distribution. "Embracing all Christians," a dictionary rather foolishly says. But when we remember that the Church never has extended throughout the whole world, and that it had the least extension when first the term came into use, we feel that extension cannot be the important element in the meaning.

The word makes its appearance in Christian literature about the year 110, in the Epistle of S. Ignatius to the Church in Smyrna (cap. 8). "Wherever the bishop appears, let the congregation be present; just as wherever Jesus Christ is, there is the Catholic Church." In the account of the martyrdom of S. Polycarp, c. 150 A. D., the holy Martyr is represented as praying for "the whole Catholic Church throughout the world"

(cap. 8); and is described as "bishop of the Catholic Church in Smyrna." These early uses of the word do not stress the notion of extension but of wholeness. Where our Lord is there is the whole Church, the Church in its entirety. Our Lord is described as "Shepherd of the Catholic Church throughout the world." (Cap. 16.) This is mere tautology if Catholic means only throughout the world. The writer means plainly the Shepherd of the Church in its entirety. So when S. Polycarp is described as the Catholic bishop of Smyrna what is meant is that he was the bishop of the whole Christian community, and not head of any special group or groups.

When the word appears, then, the Catholic Church is the *whole* Church as distinguished from the *local* church. It is the re-naming of a fact made familiar to us by our reading of the New Testament. Wherever the Apostles went preaching the Word they planted "churches." These were congregations of baptized men and women with a common meeting place and some elementary organization. It is not too much to assume that in all such congregations elders were appointed and given control of the local teaching, worship, etc. The Epistles of S. Paul are full of allusions to these "churches." "All the churches of the Gentiles." (Rom. XVI, 4.)

"As I teach everywhere, in every church." (I Cor. IV, 17.) "The care of all the churches." (II Cor. XI, 28.) But when S. Paul stops thinking about these groups of converts whom he has brought to Christ and the spiritual care of whom continually weighs upon him, and thinks of our Lord and His work in the world and the outcome of that work in the body of believers who have been baptized into Christ, as one spiritual fact, then we no longer hear of the church in Rome or Corinth or Jerusalem, but we are presented with a divine and heavenly thing — the Body of Christ. This is the Church. This is the whole Church. This is the Catholic Church which we, in the Creeds, profess to believe. This Catholicity cannot be expressed in terms of locality or extension for it is a spiritual quality, the immanence in man of the divine humanity. "We being many, are one body in Christ, and every one members one of another." (Rom. XII, 5.) "Ye are the body of Christ, and severally members thereof." (I Cor. XII, 27.) "The Church, which is his body, the fulness of him that filleth all in all." (Eph. I, 23.) This has nothing to do with time or place, but is spiritual fact. This is the Church which according to S. Ignatius is where Jesus Christ is, and of which, according to the Martyrdom of S. Polycarp, Jesus Christ is the Shepherd.

Of this Church, too, SS. Ignatius and Polycarp were bishops and martyrs. But when we ask, "Where *is* this Catholic Church?" we can only be shown the "churches" in this place or that — in Jerusalem, in Antioch, in Smyrna. None of these can we recognize as the whole Church; and yet there is a sense in which the church in this or that place *is* the whole Church, not *extensively* but *qualitatively*. The Church in Antioch or Smyrna is the localization of the Body of Christ. There the Kingdom of the Incarnation is manifested. There are all the powers of the Church of the Living God.

For again, we must grasp Catholicity, not as quantity, as extension, but as quality. Catholicity is the quality which makes it possible that the Church should be world-wide. It fits it to be the Church throughout all the world. The Church is Catholic, not because it is the Church of all (which it obviously is not), but because it is fitted to be the Church of all. It is able to supply the spiritual needs of all men. Our Lord through his Church offers himself to our needs, calling us to come to him and find in him all that we can desire. Another way of expressing the same fact is to say that the Church is equipped with all the means necessary for ministry to men. Men find themselves sinful, in need of forgiveness, of puri-

fication, of renewed strength; they experience the grace of sacraments and long for greater advance in holiness of life; then, they find in the Body of Christ the resources which supply all their needs whatsoever they are. It is this quality of inexhaustible resource, as we might call it, which enables the Church to appeal with confidence to all races and nations. We have no hesitation in sending missionaries to nations far removed from us in race and stage of culture; the Christian missionary goes to the lowest tribes of savages, he goes to the nations of the Far East with their elaborate and ancient civilization; he meets the dwellers in the jungle and the dwellers in palaces; and with all he has the same certainty that the religion that he has to offer is the religion they need.

It is the quality of a sect that it appeals to that which is peculiar and local. A sect sees some truth, or what it takes to be such, with great clearness and stresses it to the exclusion of other truths. It gathers those to whom the peculiar sect-truth seems important and to whom it is congenial, and often great energy is developed in the propagation of the truth. Sects in their origin are zealous because of the concentration of effort they have effected — their whole energy is directed to one point. The Catholic Church seems cold in comparison, and is reproached with being

formal and unspiritual; but the Church has to hold the *whole* truth and may not for the sake of a momentary advantage at one point sacrifice the wholeness, the Catholicity of its faith.

It is no easy thing to maintain this Catholic grasp on the Christian religion as a whole, to be ever on the watch lest our religion become in fact sectarian. That is one of the first dangers the Church had to meet at the outset of its career. There was a time during which it must have looked from the outside as though the Church were going to stagnate for a while as a Jewish sect and then vanish away. Its members seemed incapable of seeing past the Jewish Law. It was S. Paul who was inspired with the vision of the Catholic Church and who declined to be confined within the bonds of some new and only slightly more elastic Judaism. To S. Paul the Incarnation meant the breaking down of all that divided men, the removal of all obstacles to the carrying of the salvation that is in Christ to all men. Before S. Paul's vision the walls of nationality fell down; race was as nothing; social distinctions did not exist. Christ is all and in all.

Through this sense of its adaptation to universal human nature Catholicity gains the notion of Orthodoxy, when divisions arise. The sect or party, as we have seen, is such because it grasps

one truth or one aspect of truth, and draws its strength from the concentrated effort that this makes possible. But the Catholic Church cannot insist on any one truth because it has all truth as its trust. But Catholicity stands more firmly in the long run. It will lose locally and temporarily while some one aspect of religion catches the public eye or falls in with the popular taste; and it will be soundly abused as out of touch with the modern mind. When metaphysical theology was in fashion the Church was roundly abused for its insistence on good works; now that good works are all the rage and men are saved by social service, the Church is abused for its insistence on metaphysical theology. But wisdom is justified of all her children. The fret of the weather — rain and wind and wave constantly breaks off masses of ice from the glacier, which sail gaily out to sea and presently melt and vanish; but the glacier remains.

In a wider sense the Church is Catholic as comprising all the elect. It is the Communion of Saints. Much of our difficulty would be avoided if we would remember that. We lose heart because of the petty divisions of the Church here. We are disheartened and ashamed of our presentation of the Gospel whether among some heathen tribes or in an American village. Nothing is

more disheartening than the village with its handful of inhabitants and its dozen of "churches"—all practically empty of a Sunday morning, while roads swarm with motors. But whatever these empty edifices signify they do not prove that the Church is divided. They are evidence that our understanding of the Gospel is faulty, and our attempt to present it in great measure failure; but the Church of God still remains, notwithstanding our efforts to wreck it. Our divisions are but the angry waves on the surface of the ocean, stirred by storms and capable of doing a certain amount of damage; but the great underlying depths of the ocean are undisturbed. So the central life of the Church is untouched in its union with our Lord.

I do not want to minimise the disaster of divisions; but we must be clear what the disaster is and the extent of the damage. It is disaster to certain souls; but the life of the Church is untouched in its Catholic Unity. It is the one Home of God's elect. Into the Haven behind the veil there are streaming constantly the souls who have been rescued from the trials of earth and are entered into their rest. We of the Church Militant are but a missionary station of the Catholic Church, and we stress too much our importance when we cry that the Kingdom is lost when there has been at most an affair of outposts. Let us

remember that the Catholicity of the Church is a quality of the Body of Christ; we may cut ourselves away from that body, but the body will remain and will remain Catholic.

Again: because the Church is Catholic it is exclusive. We are tempted to-day to a notion of Catholicity which is merely *inclusive* and therefore characterless. The "great church" of modern Protestantism is an attempt to escape the plain meaning of the results of division by setting up a false ideal of a Catholic Church as a body composed of all sorts of well meaning people who have agreed to disregard their differences and play at being one. This might be possible if the Christian religion were a human discovery. If it belonged to men they might do as they liked with it. But it is in fact a revelation committed to the Church to keep; the Church is its custodian and cannot act as though it were lord of it. It must, as trustee, teach truth and deny error. It is tolerant, but there are necessary limits of toleration. It can tolerate the *presence* of intellectual sinners, as it can of any other sinners; but it has no right to tolerate their sin. There is no charity in suffering a disease-breeding center to exist because it may hurt some one's feelings to attack it; and it is not charity to let falsehood go unrebuked and misstatement uncorrected be-

cause the propagators of error are well-meaning people. If any Christian body approve error it destroys, so far forth, its Christian character. I say, so far forth, because it appears that the Catholicity of the local church may be grievously injured, without being destroyed. For example, the assertion of the Roman Church as to the papacy seems not to have wholly destroyed its Catholicity. But it is inconceivable that the whole Church should ever affirm untruth; our Lord's promise must be held to deny that. If the Church could affirm error, Christianity would be reduced to a philosophy, a system of speculation rather than a system of truth.

We will note one other characteristic of Catholicity: wherever the Church is, it is *wholly*. "Where two or three are gathered together in my Name, there am I in the midst of them." The Catholic Church is not achieved by a sum in addition; it is not that all the "local" or "national" churches "make up" the Catholic Church. The Catholic Church is a divine and heavenly fact that is manifested in this or that place; i. e., all the powers and graces of the Catholic Church are wherever it at all is.

Amid our present divisions it is felt that there is great difficulty in discovering the Catholic Church. It were an easy way out of the diffi-

culty to identify some one existing body, e. g., the Orthodox or the Roman Catholic, with the Catholic Church; but the problem is not quite so simple. But if it cannot be solved in this way, how are we to solve it? If there may be error in the local attempts to express the truth whether in Constantinople or Rome or Canterbury, are we not very much at sea? Are there any practical tests of Catholicity?

There would seem to be no reason for casting aside the well known tests proposed by S. Vincent of Lerins. They have to be applied with a certain amount of common sense, as indeed S. Vincent himself applied them, and not in a wooden way; but so applied they give us, I think, the tests we want. S. Vincent says:

"In the Catholic Church itself we take great care that we hold that which has been believed everywhere, always, by all. For that is truly and properly 'Catholic,' as the very force and meaning of the word shows, which comprehends everything almost universally. And we shall observe this rule if we follow universality, antiquity, consent. We shall follow universality if we confess that one Faith to be true which the whole Church throughout the world confesses; antiquity if we in no wise depart from those interpretations which it is plain that our ancestors and fathers proclaimed; consent if in antiquity itself we eagerly follow the defini-

tions and beliefs of all, or certainly nearly all, priests and doctors alike."

That then is Catholic which is everywhere held and taught in the Church. When a doctrine is proposed as Catholic we have in the first place to look to its universality. The local is checked by the universal. This test at once excludes local peculiarities, not as necessarily untrue, but as not being binding on Christians with the necessity of Faith. The teaching of a Church like the Anglican may contain many things which are the outcome of the historical circumstances of England during the last few centuries; these may be true and they may be important, but they cannot be imposed as Catholic. Fortunately the Anglican Communion has not been given to Creed making and has nothing to take back in these matters.

This note of *everywhere* is, of course, common sense. Christianity is a revealed religion, and whatever was revealed in it to be held with the necessity of faith must have been as necessary in the first century as in the twentieth; and is as necessary for one set of Christians as for another. If it appears then that certain groups of Christians are insisting on certain dogmas as "of faith," which are unknown to other Christians, then they fail of the test of universality and may be set aside so far as their claim to Catholicity is concerned.

That faith must not only have been universally held, but it must have been so held from the beginning. It is conceivable that we should discover in Christendom a dogma or practice which makes the claim of Catholicity and which supports its claim by an appeal to universal acceptance; and yet it may turn out on examination that the belief or practice is a complete novelty — that its origin and development can be traced back to the period of the Reformation or to the Middle Ages. It can be demonstrated that it has not been always believed. It therefore fails to be recognized as Catholic. What was of faith at the beginning, is of faith now; what is of faith now must have been so from the beginning. The function of the Christian Church in matters of faith is not to invent but to transmit. What is called development of doctrine is either the attempt to add to the faith new dogmas (which is illegitimate), or is but the completer statement of what has always been held. This latter, which is always going on, is not a process of developing truth-germs, but is a further thinking into old truths which must always take place where the truths are being *used*. We believe in God, Father, Son and Holy Spirit; and all Christians have been bound to so believe from the beginning; but the mind of the Church finds fuller

content in these words as the centuries go on.

The third Vincentian test is that the truth proposed to us must be a truth accepted by all, by which it is meant that the recognition of the truth must be by a moral universality, not by a numerical unity. S. Vincent does not mean "all Christians"; he is careful to say, "by all, or certainly nearly all, priests and doctors alike." Dr. Kidd points out that S. Vincent really means by priests, bishops; that is the actual appeal is to those to whom has been committed by our Lord the keeping of the Faith.

This process of identification of the faith, so to call it, is seen in the method of the statement of the faith through the Œcumenical Councils. Those Councils do not meet from time to time in the history of the Church to set forth new dogmas of the faith; but they meet, when the faith is being denied, to testify as to what is the faith. They do not say, This shall be the faith from henceforth; they say, This has been the faith from the beginning. And their testimony is not final; it requires ratification by the mind of the Church. It is not till the decrees of Œcumenical Councils have been accepted, in S. Vincent's words, by "all, or certainly nearly all, priests and doctors alike" that they are of Catholic force.

This Vincentian test does not ~~present~~ prevent a proper restatement of the articles of the faith. To-day the need of restatement is being urged with great force and insistence. Restatement is always needed. Each generation has to think over its faith in the terms of its own experience. But a proper restatement must be one that preserves, not destroys, the thing restated. One rather more than suspects that some of the loudest advocates of restatement would, if they were frank, be advocates of destruction. It is not a restatement of the Catholic doctrine of the resurrection of the body to deny that our Lord rose again the third day with his entire humanity; or that we shall in any sense have a bodily resurrection. But to define the word body in terms of our present knowledge of matter, and not in terms of ancient or mediæval science, would seem to be proper restatement.

What we have most to see to is that we hold fast the faith once for all delivered to the saints, and which has been everywhere, always and by all believed. So doing we shall be Catholics.

NOTE.— I am greatly indebted to the following: Lacey, "Catholicity." The Young Churchman Co., Milwaukee, Wis. Kidd, "How Can I be Sure that I am a Catholic?" In Modern Oxford Tracts. Longmans, Green & Co, 1914.

## IV

## THE ENGLISH REFORMATION

"WHERE," asked the Roman controversialist, "was your Church before the Reformation?" "Where," was the Anglican retort courteous, "was your face before you washed it?" The same truth has been expressed with more suavity by Bishop Bramhall, who said, "I make no doubt that the Church of England before the Reformation and the Church of England after the Reformation are as much the same church as a garden before it is weeded and after it is weeded is the same garden." The weeding of gardens, however, is a delicate process not apt to be successfully prosecuted by amateurs; the expert is needed, else the flowers will go and the weeds remain.

Looking at the Reformation in Western Europe as a whole there is evidence of a good deal of amateurish work. "Plough up the garden and make a new start," was a ruling maxim when institutions, beliefs, practices, good, bad, and indifferent, were swept out of existence, and new

churches with new theologies erected on the site of the old. As we look back at the process we are not convinced of its necessity or desirability. There were, no doubt, abuses and superstitions connected with current beliefs and practices at the close of the Middle Ages in the matter of "Purgatory, Pardons, Worshipping, and Adoration as well of images as of relics, and also invocation of Saints"; but to utterly abolish the thing abused is not to reform it. There were doubtless abuses in the Episcopal administration in many places, but they were not corrected by the suppression of the Episcopate and the confiscation of the property of the Church by the State. So old and widespread an institution as Monasticism was bound to have its faults; but they were not made good by wiping the institution out of existence and purchasing support for the Reformation by transferring the property of the religious houses to court favorites. Looking at the results of the Reformation as a whole they do not give much encouragement. We can to-day see that the type of religion produced is not higher than that of the Middle Ages. We see the churches of the Lutheran tradition mere instruments of the authorities of the state, and those of Calvinistic tradition a mere reflection of the popular mind.

Have we anything better to say about the

Church of England and its children in the British Colonies and America? I think we have. This at least is true, that the Reformation in England took its own decided line and was based on principles which were quite different from those which shaped the continental Reformation. We may express the difference broadly as follows: that whereas the continental Reformation was fundamentally doctrinal, the English Reformation was fundamentally constitutional.

The continental Reformation issued in a new constitution and a new theology: the English Reformation issued in a reassertion of the constitutional principles which had governed the Church in the first centuries of its existence. The Continental Reformation claimed to revert to the religion of the Bible, but in reality, by its repudiation of all authority of interpretation and its assertion of the right of private judgment, made not the Bible, but what any Reformer thought the Bible taught the standard of doctrine. The English Reformation, by its appeal to the Scriptures as interpreted by the Christian past, avoided individualism and gained an intelligible principle of theological statement.

There is nothing more foolish at this late day than to attribute the English Reformation and the origin of the English Church to Henry the Eighth.

No doubt Henry's matrimonial infelicities gave room for the English discontent with things as they were in the Church to develop, and shaped the course taken by reforming legislation. But every religious movement in the whole history of the Church has been conditioned and shaped in its course by the accidents of its setting. Our Lord suffered under Pontius Pilate, but the Christian religion does not derive its virtue from that historical incident. The Nicene definition of our Lord's consubstantiality with the Father is largely conditioned by the conversion of Constantine and the subsequent effects of his reign; but it is not true that the Catholic doctrine as set forth by the Council is due to Constantine. The events of Henry's reign shaped the course of the Anglican Reformation, and gave color to many of its events; but it did not originate a new Church. On the contrary, the continual assertion of Reformation legislation was that the old Church was asserting its rights and emerging from the papal bondage. Henry's character was not an important factor, and it is absurd that the Churches of the Anglican rite ~~would~~ should be reproached with the character of Henry the Eighth, especially by the children of the Church which placed Alexander VI on the papal throne and made de Retz Cardinal Archbishop of Paris. At

most the English Church inherited Henry VIII; it did not freely prefer him.

There would have been a reformation in England though Henry VIII had never been born. The causes had long been working and the most superficial knowledge of the history of England during the centuries preceding the Reformation makes clear the vast amount of unrest and dissatisfaction that was generated by the enforcement of the papal claims. The day of infallibility was not yet. The Roman claims took the form of the assertion of the right of jurisdiction over the whole Church. Whatever were the fortunes or misfortunes of individual popes during the Middle Ages, the policies of the papacy remained the same. It was a policy of steadily asserting claims which by virtue of their continuous assertion came at length to have the color of antiquity. A claim which is always being made will have its moments of success, which will more than offset its moments of failure; for any success can be quoted as a precedent in the future.

And no doubt the claims of the papacy to exercise jurisdiction met with growing success and recognition. There were many reasons why this should be so. The claim of the papacy was to be court of final appeal, and in case of an appeal the court will always make at least one friend. If

the papacy supported the local ruler in his troubles and brought him the backing of the hierarchy and the monastic orders, it was a favor he would be quite inclined to recompense by some acknowledgment of the power that aided him. If the papacy intervened to support the local clergy against Episcopal tyranny, or the Episcopate against the lay power, it would in either case make friends of the mammon of unrighteousness. In the insecurity of the Middle Ages it was undoubtedly of advantage to have an international power which could intervene in national disputes, and if the power had acted with fairly uniform justice and claimed no more than a customary jurisdiction, all would have been well. The trouble arose from this, that the papacy claimed its jurisdiction as of divine right and as of undefined content and exercised it in ways that were tyrannical and unjust. By the close of the XVth century it had become plain to all men that the chief end of the exercise of the papal jurisdiction was the aggrandizement of the papacy. The burden of taxation constantly increased. The number of the rich bishoprics and benefices of the English Church which were given by papal authority to the Italians of the papal entourage passed all bounds. The cost and inconvenience of appeals to Rome had become oppressive in the extreme.

It is not too much to say that in the century preceding the Reformation England was quite openly looted in the interests of the papal curia. As a consequence there was great restlessness and many attempts were made to check the abuses of the papal jurisdiction by legislation.

If there had arisen in the English Church at this time a strong leader of the type of Luther or Calvin whose interests were predominantly theological, the discontent with Rome might have been turned in the same direction as on the Continent, and a revolution followed by the erection of an entirely new church might have taken place. Fortunately no such leader arose. Henry VIII had no interest in a theological revolution, but remained theologically a Catholic unto the end. His quarrel was with the papacy, and the parliament and convocation were content to follow his lead, and to declare their independence of Rome. This was a very simple matter to accomplish. Legislation was passed forbidding appeals to Rome and asserting the competence of the English Church to terminate all cases in her own courts, and the Roman jurisdiction was gone! The ecclesiastical side of the assertion of Anglican freedom was this: that "the Bishop of Rome hath no greater jurisdiction in England than any other foreign bishop." There was no need of a theo-

logical revolution, neither the constitution nor the creed of the Church were touched, but the Reformation was accomplished.

The close of the reign of Henry VIII saw the English Church freed from the universal jurisdiction of Rome, in full control of its own affairs. Nothing that it had done separated it from the unity of the Catholic Church. Communion with Rome was in abeyance, but might be resumed at any time that Rome should consent to recognize the legitimate rights and powers of the Anglican Church. The Anglican Church, in fact, has never excommunicated Rome, nor withdrawn from its communion; the guilt of schism lies on the Roman side, and if unity was preserved, so far as the English Church was concerned, so was the entire Catholic constitution of the Church. Its creeds are unchanged, and no new articles have been added to them. It was still governed by a hierarchy consisting of bishops, priests, and deacons; it maintained the same worship and administered the same sacraments. The Church of England at the death of Henry VIII was the same church that it was at his accession, and nothing had been done to affect its Catholic character.

There had been begun in the last part of Henry's reign a revision of the devotional formularies of the church. The Bible had been translated

into English and set up in each church, and it was ordered that a chapter should be read from it after the Te Deum and Magnificat. The Litany was issued in English for use in church. Cranmer was occupied in translating and reforming the service books of the Church when the King died.

With the accession of Edward VI we enter upon a new stage in the Reformation. For the next century the question for the English Church was whether it was to be carried in a Protestant direction and lose its Catholic character, or whether it would be able to hold substantially the position it had taken before the accession of Edward. We must remember that while the King and convocation had held steadily to the Catholic belief and practice, England was not so isolated as to be uninfluenced by the Protestant Reformation on the Continent. The writings of the Continental reformers had wide circulation in England, notwithstanding the efforts of the government to prevent it. They influenced many, and the party which looked for guidance to the Continent came into power at the accession of Edward. The King himself was but nine years old, and the actual power fell into the hands of Somerset, and after his fall into those of Northumberland. The chief interest they had was in

plundering the Church. What property had been left by Henry VIII was speedily seized by the government of Edward VI. It is a sordid tale which fortunately it does not fall to us to retell.

The first prayer book of Edward VI was published in 1549, as we have noted. Archbishop Cranmer was at work on it before the death of Henry VIII. It was a book of great merit and all subsequent revisions of the Prayer Book except the first have looked back to it and worked nearer to it. It translated the old Latin services and simplified them. This they much needed, as in the course of centuries they had become very complex and unfitted for popular services such as the Prayer Book undertook to provide. The result was that the seven hours, which were essentially monastic services, were condensed into the Morning and Evening Prayer of the new book. The principal point of the new services was that they secured the continuous reading of the Psalter through the month and the reading of the whole Bible in the daily lessons. The principal service was that which had for its title in the new book "The Supper of the Lord and Holy Communion, commonly called the Mass." This was the revision of the Latin mass, retaining all its essential features as they had existed from the earliest times, only simplifying or omitting non-

essential elements. The book is thoroughly Catholic in all its provisions. It retained the eucharistic vestments which were inherited from the past. The rubrics were much simplified, but there is no doubt that the traditional ceremonial would have continued in use except in case of priests of Protestant leanings, who no doubt would have discontinued much of it.

There was, of course, more or less opposition, both from conservatives who disliked change of any sort, and from the governing Protestant party who detested the whole theological position of the book. The latter party was soon able to make its power felt.

With the accession of Edward VI reformers from the continent began to come over to England in great numbers, with the benevolent intention of helping on the Reformation of the English Church. They had their natural allies in those whose interests lay in the direction of further plunder of the Church. The Protestant party thought that nothing had as yet been done in the way of reform and were most anxious for a further change in the formularies of the Church. The party of plunder had the greater success. What endowments had been left by their predecessors they seized. They plundered and dispersed the ancient libraries, selling them for old

paper. Not a book or manuscript was left in the library of the University of Oxford. Westminster Abbey narrowly escaped being pulled down to furnish material for the new palace for Somerset. The parish churches were plundered of their vestments; chalices were melted down or used for goblets; bells and the lead from church roofs were sold; vestments were sold and turned to domestic uses. Thus Protestantism furthered the cause of progress in education and the arts.

Naturally the first Prayer Book would prove unacceptable to such as these, but they did not find it easy to change it. The new prayer book was prepared which was but a slight revision of the old, but the act of Uniformity which was to give it legal standing, actually declared it to be unnecessary by its statement that the first book was agreeable to the word of God and the primitive Church. The book was Catholic in essentials, though less Catholic in details, than the first book. Vestments were forbidden; invocation of saints and angels and prayers for the dead were stricken out. It is not necessary to say much about it, as it is important only as showing how little the Protestant party was able to do in the hour of their highest success in England. It never came into general use, as the death of Edward opened the way for a reaction.

The excesses of the Protestant party made decent folk ready to go back to the state of things before the Reformation. It was unavoidable that the reign of Mary should be reactionary. The Protestant leaders promptly ran back to the Continent at the note of danger and many English clergy of kindred mind accompanied them. Mary had little trouble in bringing England back to the papal obedience, and would have had little trouble in keeping it there had she been content to rule as an English woman with an English policy. But her marriage with Philip of Spain and her subjection of England to Spanish interests, together with the violent persecution she set up, rendered her unpopular, and what is more important, generated so great a hatred of the papal religion that it has been very difficult to teach not only Romanism, but Catholicism, in England ever since.

Fortunately Mary's reign was brief and the accession of her half-sister, Elizabeth, brought England back to sanity and a certain measure of freedom. Unfortunately the hostility of Spain and Rome threw Elizabeth in a large measure back upon the Protestant party for support. The English clergy who had taken refuge on the Continent came back with an accentuated Protestantism, clamoring for radical reformation. There

remained, of course, a considerable element in the Church who preferred to be left to the old ways undisturbed. There was also what we may call an Anglican party whose position would be represented by the first prayer book of Edward VI. The inclinations of the Queen were to the policies of her father, and it was her steadiness in opposition to Protestantism which no doubt saved the Catholic heritage of the Church. She made it possible for the clergy who valued the Catholic position of the Church to maintain themselves and make progress in the face of the Protestant propaganda which was always going on. The changes in the formularies of the Church during this reign were slight. The new Prayer Book came into use in 1559 and was at once accepted. Out of some 9000 clergy all but 200 accepted the new book. The tendency of the book was away from the second book of Edward and toward the first book. The Eucharistic vestments which had been discontinued by the second book were restored.

It was not to be expected that the Protestant party would be satisfied with the Elizabethan settlement; but they accepted it with the hope of overthrowing it later. The whole ~~reign~~ reign was, ecclesiastically speaking, a long struggle of the Protestant party, or Puritans as they came to be called, to alter the constitution and worship of the

Church. One emphatic proof of the Catholicity of the Church and of the Prayer Book is found in the fact that Protestants have never found them satisfactory and have again and again sought to change the constitution of the Church and the formularies of its faith and worship. From the death of Elizabeth to the Restoration of Charles II it was continually doubtful whether the Church would not fall under the control of those who would so alter it as to destroy its Catholic character. Fortunately when Protestantism gained full control of England in the time of the Puritan domination it chose to abolish the Church altogether rather than " reform " it, and therefore when Puritanism fell the Church came back unharmed.

Still the circumstances of the Reformation period left permanent marks upon the Church. While it emerged from the turmoil of the Civil War with its constitution and creed and worship unharmed and thoroughly Catholic, it also emerged with a considerable body of clergy and laity who were Protestant in belief and completely out of sympathy with the doctrine, discipline and worship of the Church. These in time gained the upper hand and imposed upon the formularies of the Church the tradition of a Protestant interpretation. Fortunately they did not,

in the day of their power, care to do more than that. They might easily in the XVIIIth century have revised the Prayer Book in the Protestant direction and made over the ordinal to suit their own theories of the ministry, but they did not think it worth while; and this is now becoming impossible and the results of the Anglican Reformation are our inheritance rather than those of the Continental Reformation. The members of the Anglican Communion everywhere recite the creeds which set forth the faith once delivered to the saints; they are governed by the threefold ministry legitimately descended from the Apostles; they worship Almighty God by a liturgy embodying all the elements of sacramental worship; they use all the sacraments which from the beginning have been in use in the Church as the channels of Divine grace.

And today we rejoice that some doctrines of value which were obscure at the Reformation are emerging from their obscurity to the light of practice: that ceremonial which had been reduced to a minimum is bringing back to our services the beauty and symbolic expression which is so valuable in its teaching power; that the Religious Life, the destruction of which was the saddest feature of the Reformation, is restored in its fullness, and we look with confidence to a future when

the spirit of the charity of the Catholic life shall finally end the divisions which Protestant influence brought to us and make us all of one mind in Christ Jesus our Lord.

## V

## THE POWERS OF LOCAL CHURCHES

THE notion of a national church is one that may easily be so stated as to be of complete conflict with the conception of the Catholic Church. One often reads utterances about national churches which seem to imply that the boundaries of nationality are the necessary limits of ecclesiastical jurisdiction and that the Catholic Church is a sum in arithmetic, arrived at by adding together the various national churches. But all such phrases as *national* churches, or *parts* or *branches* of the Church need to be used with the greatest caution and with an understanding of the very limited nature of their application.

The Catholic Church is one with an inner and essential unity, which but for human sin would produce an external unity; but sin has produced division, leaving the Church in an abnormal state. As we see the Church today we see groups of Christians associated together and in opposition to other groups of Christians. The tendency of each group has been to declare all other groups

illegitimate and no part of the Body of Christ; and if in any sense parts of the Body, very imperfect parts. We further see that certain of those groups have in the past tended, and still tend, to effect an organization on lines corresponding to those of various nations and to hold themselves wholly independent of other groups of Christians however near them in other respects, who are divided from them by the fact of their inclusion in separate political organizations. We have to inquire as to the meaning of this.

When our Lord ascended into heaven he left all the powers of the Kingdom He had come to found in the hands of His apostles to whom on Pentacost He sent the Holy Spirit to guide them and to lead them into all truth. They went forth in the world in obedience to His command preaching the word, gathering converts into the Church through the gate of baptism and effecting some elementary organization wherever they made disciples. When we get any clear light on what this organization was we find it to be Episcopal. The Church is everywhere governed by bishops early in the second century, and, as Tertullian said, if that be an error it is odd that all Christians should have blundered into the same error.

The mere fact is that the Church was from the beginning Episcopal and episcopally gov-

erned. Every city, almost every village, had its bishop. The belief of the Church was that the bishops were the successors of the Apostles and that the promises made by our Lord to the Apostles were legitimately interpreted of the bishops; to them, as to the successors of the Apostles, the fate of the Church was committed, to them was confided the government of the Church, and theirs was the promise of our Lord that He would be with them until the end of the world. That is to say, all those things were theirs as the organs of the Body of Christ, through which the powers which had been committed to the Body functioned.

In order that the Church might be governed at all some sort of organization had to be effected at an early date. A bishop, who at first had been spiritual head of a group of converts in a special place, but who, having preached there might leave his converts under others' charge and himself go on preaching elsewhere, came to be locally restrained and fixed; came to be recognized as having rule and jurisdiction over a certain territory; that is to say the conception of a diocese arose. The Apostles had no dioceses; they went everywhere preaching the Word, but their successors preached and ruled in determined territory. As the Church grew this diocesan organization

proved to be insufficient; many questions arose which required for their settlement the conferring of bishops with one another. Councils were assembled to discuss and treat matters of general concern. The theory of these councils, when it became necessary to have a theory, was that all bishops so gathered were equal, and that the purpose of their gathering was to state the faith they had received or legislate on matters of discipline such as were constantly arising in the growing complexity of the life of the Church. That these bishops were equal no one doubted. That it was their right by common action to settle questions of faith and practice in the places under their jurisdiction was equally undoubted. But such Councils would need a presiding officer and there would be matters which had to be attended to after the council had adjourned; the acts of the council would have to be made known to the absent; in short, circumstances would compel the institution of some central and standing authority which would unify the dioceses of contiguous territory and be the organ of their united action. It was through such necessity that the Church became organized almost unconsciously into provinces and, finally, the provinces gathered together into Patriarchates. But in all cases the organ of action was the council of equal bishops and the

organ of action for the whole Church was the General Council.

With the fall of the Roman Empire, the conversion of the Germanic nations, the rising of new Christian nationalities, a new set of questions arose. The Church was international, or perhaps we might say, supernational. It is of the essence of Christianity to ignore national and race limits. There is neither Jew nor Greek. But nevertheless race and nationality were found to be very stubborn facts. It was found more than convenient, it was found a practical necessity to recognize national lines and make the organization of the Church in provinces to correspond with the national limits. It would not practically work to have an archbishop in France exercising jurisdiction over bishops in Spain or Italy. By a process of adjustment ecclesiastical and national frontiers were made coterminous, and when national frontiers were changed, the ecclesiastical frontiers were changed to correspond.

But there is nothing sacred about this arrangement; nor does the group of dioceses which corresponds territorially to England or France mean anything spiritually. The national Church is merely the group of dioceses which covers territory which civilly is a sovereign state. In other words, the national Church is the organized reli-

gion of the country, but it is not, *quo ad* national, an expression of the Catholic life of the Church. That life is expressed in it through its proper ecclesiastical organ, the hierarchy. The national Church has no claim at all to a separate life as though it were a self-sufficing whole. If the dioceses which constitute the national Church of England, which constitute, that is, England acting ecclesiastically became separated from the rest of Christendom, the fact is not to be justified on the ground of the right of the national Church to take independent action; the separation must be judged by the same rules which would guide in the estimate of the action, say, of groups of dioceses which got at odds under the civil jurisdiction of the Roman Empire. Nationality is no justification of division.

What happened at the Reformation was not that the self-sufficient national Church of England asserted its right of self-determination; there is no such ecclesiastical unit as a national Church in such a sense as that; what happened was that certain provinces of the Catholic Church, that is the provinces of Canterbury and York, asserted through their convocations their right to determine their own affairs within their own limits. This was the assertion of a right inherent in the Episcopate. That it had been encroached upon

during a considerable time, and that the said provinces had yielded to the encroachment, did not and could not make the right valid. The time had now come for the assertion of it, and it was asserted. If the Papacy, finding its usurped claims denied, chose to divide Christendom and break off communion with the Provinces of England, that was the incurring on its part of the guilt of schism, the sin of a divided Christendom.

Inasmuch as the Christian faith is the trust of the whole Church, it follows that what it is can only be settled with authority by the whole Church. The articles of faith which were formulated by General Councils became binding on the conscience when they had been recognized by the whole Church acting through the Episcopate as true statements of the faith received from our Lord and His Apostles. Definitions of doctrines by local Churches may be true, but they are not of faith. The formularies of the local churches contain a good deal of religious teaching which is valuable and which is adapted to the spiritual instruction of the individual Christian. Loyalty to the particular church of which we are members requires that we accept and act upon this leading; but our attitude toward such teaching is not our attitude toward the creeds. The creeds are believed as necessary to salvation. The teaching

is accepted as wholesome and profitable to growth in the spiritual life.

Fortunately the Anglican Church has not been given to creed making. It has never formulated any Articles of Faith. The Thirty-nine Articles are not, of course, Articles of Faith, but just what they are called, Articles of Religion. They are the embodying of theological definitions drawn up to serve a temporary purpose in the circumstances of XVIth century England. They are an immensely clever document, drawn up by men of competent theological knowledge and with a firm belief in the essentials of the Catholic Faith. Their problem was so to state the theological questions which were then in dispute as to enable as many men as possible of divers theological positions to sign their statements. Ideally, it may be questioned whether this is a thing that ought to have been done; but from the point of view of practical politics it was a thing that had to be done. Read in the light of Catholic theology these Articles are with the exception of two or three phrases entirely justified. The pity of it is that they soon came to be interpreted by men utterly ignorant of Catholic theology and a Protestant meaning fixed upon them. This is most certainly not their meaning, and they must be interpreted in accord with the other theological

utterances of the English Church; but they serve no useful purpose to-day and the American Church is wise in not requiring submission to them. To us, they are but an interesting historical document.

The local Church, then, claims no right to formulate Articles of Faith; it receives the Faith and teaches it. But short of that, it does claim the right to order the teaching, worship, and discipline of its own members. Its duty is to see to the teaching of the Faith. This it provides for by the theological statements it sets forth as received from the Catholic Church, by setting forth the services, catechisms, and so on. By providing for the training of men for the priesthood and in other ways. Its members produce works of theology, history, and so on. A vast volume of teaching is poured forth by the Church through its various channels and regarded as a whole it is of a very mixed character. Of the ships of Solomon it is written that some brought back gold and silver and some peacocks and apes. I suppose Solomon had not much difficulty in distinguishing the gold from the apes. We perhaps have more difficulty; but it is always possible to test the various utterances that come to us under the guise of Christian teaching by the standard of the faith once for all delivered; that is, by the

formal and authorized statement of the Church. One has not much sympathy with the complaint that people cannot tell what to believe because of the diversity of teaching in the Church to-day. There need be no such difficulty in anything that is essential. The duty of every man is to know the Catholic Faith. It is learned not by listening to sermons but by studying the Catholic formularies. Any one who is thoroughly versed in these will not be led into error; and short of essentials there are many points of religious teaching where diversity of teaching is allowable. What is to be regretted is, that so few members of the Church take any pains to know their own religion.

The particular Church claims the right to legislate for itself, and enforce its legislation. Here was the point of acute difference with Rome which led to the separation. Rome claimed the right to receive appeals from the courts of the English Church. This had been tolerated as a matter of ecclesiastical arrangement; it was claimed as a matter of divine right. This England denied and forbade appeals. Of course, by ecclesiastical arrangement appeals may be carried anywhere. If the proper authorities saw fit, appeals might be carried from the United States to the court of the Archbishop of Canterbury; but such an arrangement being made could at any

time be terminated. The carrying of appeals to Rome was terminated, and English cases were tried in England, as to-day American cases are tried in the courts of the American Church. The particular Church may enact any canons it chooses for its own government, and make rules for the discipline of its own clergy and laity. The rules that we to-day actually live under are found in the Canons of the General Convention of the Church in America, and in the Canons of the diocese in which we live. Other rules affecting our lives may be found in the Prayer Book, as, for example, in the Table of Fasts and Feasts. Every member of the Church is bound to know the rules that affect his life, and to practise what is enjoined, and to avoid what is prohibited under penalty of sin.

In the ordering of services, the enactment of ceremonial and all that pertains to the performance of public worship the particular church is free. The way in which this right has been exercised in the past appears from the multitude of Liturgies and Office Books of one kind and another which have come down to us. While the essentials of Divine worship remain the same, local circumstances and social changes from age to age require some modifications of the expression of worship. The Christian Year as we have

it was a gradual formation. The calendar is constantly open for the reception of new Feasts and Fasts. The needs of time and place call for special services. The ordering of these things belong to the particular church, or, in many instances to the particular bishop. The duty of providing for the services of the Church belongs originally to the bishop. His *jus liturgicum* as it is called is the authority to order all things pertaining to the rendering of public worship. But this inherent right of the bishop has been limited under circumstances of ecclesiastical organization. As bishops came to act together in the government of the Church, such common action necessitated the surrender of individual powers in the interests of group action. An ecclesiastical province enacts legislation which is binding on all the members of the province. The Church in the United States of America on its organization as a province of the Catholic Church independent of the mother church of England, adopted constitutions and canons and certain formularies of worship. The bishops assenting to these constitutions and canons have surrendered certain powers, and have merged them in the power of the Church as a whole. The *jus liturgicum* is now exercised under certain restrictions, and perhaps we might say that the *jus liturgicum* of the individual bishop

has been surrendered in certain respects to the General Convention of the Church It is no longer for the individual bishop to set forth permanent services which would interfere with, or supersede the services set forth by common authority; but the individual bishop may set forth a service which shall meet the special need of a special occasion, or he can set forth a permanent service which does not trench upon the ground covered by existing services. That is, he cannot set forth a new liturgy, but he can license special Collects and Epistles and Gospels for special days, as for a parish anniversary or upon some day of state observance. He might authorise a special service for constant use, as for the meetings of Guilds and Societies. It would seem that under this unsurrendered *jus liturgicum* he could license a special form of evening service which would not supersede or interfere with Evening Prayer, as, for instance, a service of a popular kind where there is Mission preaching, or a service of the Benediction of the Blessed Sacrament, where that is appropriate. That is to say, the surrender of the ecclesiastical powers under the constitution of the Church in America which insures a large measure of common action through the General Convention is not of such a nature as to render the Episcopate a mere instrument of administra-

tion, but still leaves a large measure of flexibility to the administration of the individual bishop, and leaves room for initiative in the course of his dealing with his diocese.

There remains a question of principle which is more difficult to deal with: that is the case of the right of the particular Church to interfere with or discontinue uses and practices which in the course of centuries have become part of the life and action of the Catholic Church. We can best get at what is meant by taking one or two cases.

The case of Unction of the sick stands by itself. By the time of the Reformation it had acquired universal recognition as a Sacrament, and the first Prayer Book of Edward VI provides for its administration. We cannot but feel that its omission from subsequent editions of the Prayer Book is a great blot on the Churches of the Anglican Communion. Unction is a part of our Catholic inheritance from the past, and the faithful have the right to receive this sacrament. Neglect of a particular church to provide a service for its administration cannot invalidate that right. In such a case as this it would seem rather more than the right; it would seem to be the duty of the individual bishop to provide for the proper care of the sick by blessing the oil of Unction, and

supplying it to his clergy together with the licensed office for its administration.

Another case falling under the same principle is that of the invocation of saints. The practice of invocation has been the practice of the whole Church from at least the third century. It played a great part in the life and development of the Mediæval Church. It is one of the practices that have to be intelligently dealt with if Church unity is ever to become a fact. At the Reformation the practice of invocation was removed from the public services of the Church and they have remained without it ever since. It may, no doubt, be held that the particular church has the right in setting forth services to exclude Invocation. No one would contend that invocations are necessary to the validity of services; but it can hardly be held that the silence of the Church on the practice renders the practice illegitimate. It is obviously quite open to any one to use Invocation in their private devotions. It would also seem legitimate to use them in special services licensed by proper authority. It may be pointed out in this connection that the priest having cure of souls is under the necessity of providing numerous services for special societies and on special occasions, without reference to his bishop, but, of course, subject to his correction.

While we are discussing the nature and limits of the authority of the Church, we may well notice a common criticism of the Churches of the Anglican Communion. We are said by our Roman critics to have no authority. This is a little puzzling at first, as we undoubtedly have the authority of the universal Church as expressed in its creeds and in its Councilar action back of our teaching in matters of Faith. As we do not claim to be the whole Catholic Church, but only a particular Church, we do not claim to formulate new articles of faith, or teach with infallible authority anything that the Catholic Church has not always taught. But we do claim to set forth the whole Catholic religion and deal with such matters in belief and practice as are not of universal application, with all the authority of a particular church.

What, however, seems to be meant by our critics is not that we have no authority, but that we do not exercise the sort of discipline that seems to them to be desirable. "People believe and act just as they like in your Church. One sort of service is found in one place and another in another. One thing is taught in one pulpit and denied in another. In the Episcopal Church you never know what is going to be said or done." All of which is no doubt true within limits.

When you tell a story, all depends upon the accent with which you tell it.

It is not altogether clear that uniformity in the sense here attached to it is desirable. One of the things which characterized the mediæval Church was its flexibility and lack of uniformity. In this respect Churches of the Anglican Communion are much more like the mediæval Church than is the Roman. The uniformity of Latin Christendom which to many seems so admirable is the late outcome of a deliberate policy on the part of the Papacy to subject all things to Rome and shape them in accord with a Roman model. Personally, I think there is a great deal to be said for the sort of freedom in the rendering of services and so on that obtains in the American Church. If I had to choose between that and the Roman authoritative ordering of all details to the very minutest I should certainly choose our own way.

But, it is said, it is not only just a matter of services; it is a matter of Christianity itself. False teaching is tolerated, and the faithful are subjected to heretical priests. But this state of things, so far as it exists, is not cured by denouncing it. What is the way out?

There is the Roman way of excommunicating all teachers who are estimated to be erroneous. There is something to be said for this way; it

appeals to a certain kind of temperament, the sort that believes you have answered a question when you have burned the questioner. But there is another point of view, and that is that the business of the Catholic religion is not to burn questioners, but meet and answer all questions. That is the only way that questions are ever dealt with satisfactorily. There have been many instances of the impatient method of dealing with questions or even assertions. We do not look back with much joy at records of the criticism of the doctrine of evolution or of the results of Biblical research. I do not think that the Church to-day is very proud of the utterances of the bishops who drove Newman out of the Church and made Pusey's life so difficult. The next generation will not be at all proud of those who now denounce higher criticism of the Scriptures or devotions to our Lord in the Blessed Sacrament. The policy of toleration and discussion is a slow one and requires patience and self-restraint. It is easier and quicker to throw stones and build pyres. But such a policy of suppression of what we do not believe always has been, and always will be futile.

But the danger to souls? Well, God has put souls into a dangerous world. I suppose He would not if He thought danger so bad for them.

And the great danger for souls arises from their own carelessness and neglect resulting in ignorance. Those are in great danger who do not take pains to know the truth, but if we know the truth, the truth will make us free,— free from the danger of false teachers among other things.

## VI

## DOGMATIC RELIGION

THERE are two words which invariably stir the wrath of the "liberal thinker," the words dogma and asceticism. On the other hand, it is the mark of a Catholic thinker to be able to live comfortably with these words and what they stand for. The offence of dogma is that it imposes limits on speculation, that it asserts that certain truths are definitely ascertained. The claim of liberalism is that there are no fixed truths and that all statements of fact are eternally open to question and that certainty in any matter is impossible. This conception of truth reduces the Church, in the words of the Russian writer, Khomiakoff, to "a society of good men, differing in all their opinions, but earnestly seeking for truth, with a total certainty that it has not yet been found, and with no hope at all ever to find it."

From this point of view the Christian Religion is a fluid system of opinions subject to constant change. If that were true we may be pretty

certain that the Christian Religion would have long ago ceased to exist. This is not a guess; the Christian centuries have seen the rise and fall of innumerable systems of thought — philosophies, religions, heresies — the speculations of thinkers great and small. They rose and flourished and declined, but the Christian Religion went on. Many of them, in the hours of their triumph, proclaimed that Christianity was a thing of the past, a superstition which was fast losing its hold on the human mind. Most of these boasters have been long buried and their names forgotten; but Christianity goes on. There are those to-day who publish it abroad that they are watching by the death-bed of Christianity, but Christianity will see the grass growing on their graves as green as that upon the graves of their predecessors.

The Christian Religion survives and will survive precisely because it is not a system of speculative thought, but because it has fixed truth to offer. It is eternal because it is dogmatic. It is, of course, the only religion which can be dogmatic, because it alone is possessed of certainty. Natural religions are religions which man thinks out for himself. He considers the phenomena of nature and life and draws conclusions which he generalizes in a religious system. Such religious

systems are subject to constant change because the more man thinks about nature and life, the more he sees (or thinks he sees) into their meaning. His conclusions of to-day will be displaced by the new conclusions of to-morrow. But supernatural religion is God's communication of knowledge about Himself and the universe He has made, and of His abiding relation to it.

The opposition of the modern man to religious dogma is mysterious. In other departments of knowledge a dogmatic system is sought. Dogma, — I learned when a boy from somebody's book, and the definition has been unceasingly useful to me,— dogma "is positive truth positively expressed." I do not see that anyone can object to that unless they feel that they have no truth to express.

I know it will be said that "it is not the truth we object to, but the hard and fast, the stereotyped, expression of it. After all, the Christian Religion goes back to the New Testament, and there are no dogmas there." No doubt: the Christian Religion goes back even behind the New Testament to a body of knowledge and experience of which the New Testament is a partial expression. It is true that dogmatic statements do not characterize the New Testament; yet if dogmas are positive truths positively expressed there

would seem to be a good many of them there. There are certain "dogmas" concerning God, for instance: *God is Light, God is spirit, God is love.* These are quite positive statements. There are plenty of others. "Except a man be born again he cannot see the kingdom of God." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." "This is my Body." "This is my Blood."

"But these statements are not developed into a *creed.* It is one thing to say that God is love, and another to say that He is Trinity in Unity and Unity in Trinity. Why not be content with the first saying, God is Love? We can all agree on that." I am afraid we could not. I am afraid that we could all agree on it only on condition that we should none of us think about it. It is not at all true that all men are agreed as to the meaning of love; and we can only have the appearance of agreeing on condition that we stop thinking. Men who think, disagree; we may like it or not, but that is the fact. And we can hardly suppose that the opponents of dogma are the opponents of thought; on the contrary, they are the "thinkers" *par excellence.* The difference is that the undogmatic thinker does not regard his conclusions as certain; that is, he does

not so hold them in theory; in practice, there have been no greater dogmatists than these same undogmatic thinkers.

We may state the matter thus. The undogmatic thinker starts from premises that are hypothetical and reaches conclusions that are disputable. The dogmatic thinker starts from premises which he regards as fixed, and will submit his conclusions to the criticism of other truths which are equally fixed. He knows that his reasoning is erroneous if his conclusions bring him into opposition with the ascertained body of Christian dogma. The liberal, on the basis of his personal conclusions, has no hesitation in saying that the whole Christian past has been mistaken if it differs from him; the Christian dogmatist has no difficulty in saying that he is mistaken if his conclusions conflict with the Christian past.

The Creed, no doubt, is not explicitly in the Scriptures; it is not even derived from the Scriptures. It is the result of an attempt of the Christian consciousness to formulate its experience of our Lord. As such it can be checked up and verified by means of that other record of experience of our Lord which we call the New Testament. Ceaselessly thinking upon this experience and all that is implied in it, and gathering deeper experience as time went on, the Church was able

finally to settle upon the various clauses of the Creed as being a not inadequate expression of the truth it had learned. It did this, I say, by *experiencing* and then *thinking out* the meaning of the experience. People talk as though some committee of bishops at a council had the matter of a Creed referred to them, and brought in a report which was adopted, and the result was the Apostles' Creed! That is, of course, nonsense. The Creed was gradually produced, and it was adopted, not because a committee recommended it but because the Church recognized in it the ideal expression of its experience. It has stood in the life of the Church, not as an explanation of the inexplicable, but as a guide and directory of Christian Experience.

In this process of building up a body of truth the Church was but doing what could not be avoided — it was thinking and registering the results of its thought. This is what is being done in any department of human knowledge. We are never tired of boasting of the progress of knowledge, of science, made during the last hundred years. What do we mean by progress in this case? We mean thinking and experiencing and recording the results in generalizations which we call principles and laws; we mean the collection of vast masses of facts and the reduction of them

to formulæ which can be easily handled. In other words, the scientist of to-day aims to observe, and on the basis of his observation to construct, to formulate, a creed. The formulation of this creed is the measure of progress. The aim of science is not to keep all questions open but to close as many as possible. It aims to narrow the field of uncertainty. The more dogmas it can accumulate the better. There is, of course, this limitation; that no results of scientific investigation are infallible — the results may be considered at any time in the light of farther knowledge. This must be so because the data of science are of human discovery. Our claim is that this limitation does not obtain in matters of faith, because they are not of human discovery, but of divine revelation. They are facts about God and His relation to the universe which man can only know by revelation. *We either do not know them at all or we know them infallibly.* Scientific conclusions can be revised, as the whole atomic theory has lately been revised. The doctrine of the Trinity cannot be revised because we know only what has been revealed.

One of the objections to dogma takes this form. The dogmas of the Christian faith, it is said, are unintelligible, and we cannot, as rational beings, believe what we do not understand. How

often one hears that: "I cannot believe what I cannot understand." This is, however, mere confusion of thought. In reality, there is nothing in the world that we do understand if we only push our investigation far enough. The formulæ of science which are so often taken to be explanatory are in fact only descriptive. They are descriptive of the way in which things happen, not explanatory of how they happen. But the man in the street is very apt to take a definition for an explanation, and if you state the law of gravitation to him, imagines that he understands why one body attracts another. We understand very little, if by understanding we mean having an exhaustive account of any phenomenon. In that sense we neither understand gravitation nor the doctrine of the Trinity. But without understanding *why* a thing is we can perfectly well understand *that* it is. No one denies the fact of gravitation; the fact is demonstrable. Nor is there any ground for denying any fact of revelation without examining the evidence for it. It stands on its evidence. I can perfectly well believe that God is Trinity in Unity though I am not able to explain that truth. To know a fact and to know the mode of a fact are two things; and that we do not know the latter is no ground for denying the former.

The religion of the Catholic Church has always been dogmatic; that is, the Church has assumed to be the guardian and teacher of truths that it did not discover, but which it has received. These truths have come to it by revelation and the record of the revelation is contained in the Scriptures of which the Church is the "witness and keeper." And inasmuch as the Scriptures were produced through members of the Church for the use of members of the Church, and were committed to the keeping of the Church, the Church has always claimed and exercised the right to interpret the Scriptures. It "has authority in matters of faith." This means that it has authority to teach what the Christian Religion is, and that its authority is final.

The Church has exercised this right in the acceptance and promulgation of the decrees of the general councils, and in the drawing up and publishing of the creeds, and in the setting forth of liturgies. It imposes these dogmatic statements as conditions of membership. It requires assent to the creed as a preliminary to baptism; it requires the renewal of the baptismal vow before proceeding to confirmation. It requires a continually renewed confession of the faith by its insertion of the creeds in the daily offices and in the Mass. In the office for the visitation of the

sick the minister is directed to rehearse the Articles of the Faith, and the sick person is directed to answer, "All this I steadfastly believe." Candidates for any grade of the sacred ministry are not only required to accept the Scriptures as containing the Christian Revelation and to pledge themselves (in the case of those advanced to the priesthood and episcopate) "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word," but they are required to recite the Creed in the course of the service. The priest is not to teach what appeals to him as probably true. or what he judges will be acceptable to the Modern Mind, but he has the explicit commission "always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord has commanded, and as this Church hath received the same." In fact, the Church requires a profession of the faith as a preliminary to all sacraments with the exception of matrimony.

I think that there would be much less talk about "unintelligible and barren dogmas" if those who thus speak would set themselves to learn what dogmas of the faith are for. They are not intellectual puzzles; they are not traps to catch unwary speculators; they are not explanations of the inexplicable; they are guides to

thought and action. It is perfectly easy to learn to use dogmas and by so doing to find their rich significance. When the dogma of the Trinity has led us to fruitful prayer to each of the three divine Persons, when the dogma of the Incarnation has led us to the realisation of our privileges as the children of God, when the dogma of the forgiveness of sins has led us to the joy of complete absolution, we shall cease to regard dogmas as offences, and seek to find through their guidance increasing fulness of spiritual experience.

## VII

## PRINCIPLES OF INTERPRETATION

THE Book of Common Prayer which is put into our hands by the Church is at once the law of our worship and of our belief. When the question is raised, What does the American Church teach? the obvious source to which we turn for an answer is the Prayer Book. And yet it is true that we find many men using the Prayer Book and professing loyalty to it, who yet differ radically in their teaching. How are we to determine who is right?

In other words, what are the principles of interpretation which are to be applied in determining the meaning of the Prayer Book? No document whatever is self-interpretative. A law may be drawn up with the greatest possible care, and yet when it is put in operation there will arise differences of interpretation, and we only know what the meaning of the law is after it has been passed upon by the highest court. Similarly, there must be some principle by the application of which we

may ascertain the meaning of the formularies of our worship and faith.

We cannot leave them to be interpreted by the individual private judgment. That is the blunder that the Protestant reformers made at the time of the Reformation and which their descendants have perpetuated. The Holy Scriptures interpreted by the individual land us in chaos. Protestant Christendom is the sufficient record of the failure of that theory. Even those holding the theory found themselves unable to live up to it. Luther and Calvin and Knox were as intent on impressing their interpretation of the Scriptures on others as were the popes, whereas, on their announced principles, they ought to have had no quarrel with the popes or with each other, but simply to have said, "Your interpretation holds for you, of course, as mine holds for me." Private judgment ought not to mean Luther's judgment or Calvin's judgment, but any man's judgment. Why should Luther have been so intent on making other men accept his doctrine of justification by faith only? A doctrine arrived at by private judgment can hardly be taught with any force. It remains a private opinion.

That is equally true of the Anglican formularies. We must have external standards to which to refer them. What standards are there?

It has been proposed to test them by comparison with the writings of Anglican theologians contemporary with their formulation. Learned gentlemen have spent much time in collecting passages from the writings of the reformers of the Tudor period. They say, "This is what Cranmer and Ridley believed about the ministry and the sacraments, and this, therefore, is what the formal documents of the Church must be held to mean. It seems to me that a good deal of time has been wasted by the partisans of different theological schools in constructing *catenae* of passages from Tudor and Stuart divines to rule the interpretation of the Prayer Book. Such *catenae* have their value; but it is the value of illustrating the vogue of a given interpretation rather than that of determining the interpretation itself. Passages proving that Tudor bishops did not believe in their orders or in the real Presence are of use in determining the orthodoxy of the individual bishop, if any one at this late date is interested in that, but they prove nothing at all as to the meaning of the Prayer Book. And that for this reason: that the Church of England when at the Reformation it put forth its revised Prayer Book, and other doctrinal statements, did not appeal to the opinions of contemporary bishops and theologians, but did appeal to the Holy Scriptures

interpreted by the tradition of the Church; that is, by the doctrinal decrees of the conciliar period and the writings of the Fathers of the undivided Church. This appeal was made explicitly over and over again in the course of the Reformation legislation. It is made in the matter of orders in the Preface to the Ordinal. We there read: "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,— Bishops, Priests and Deacons." The principle here stated may be generalized to apply to all doctrinal statements. Our reply then to those who collect passages from the Reformers as the standard of the interpretation of the Prayer Book is that we do not in the least care what they teach so far as that purpose is concerned. The Church to which we owe allegiance does not appeal to them. We regret that the demonstration shows them to have been in error, but we have no intention of following them therein.

The appeal of the Anglican Reformation, then, is, in the first place, to the Bible. A doctrine to be of faith must be a part of the revelation contained in Holy Scripture. If it is not, it may be as true as you like, but it cannot be binding on the conscience with the obligation of faith. In

most cases this test of explicit agreement with Scripture is sufficient. Belief in God, in our Lord's Incarnation and death on our behalf is indisputably to be found there. But inevitably the reference of many statements of our documents to biblical sources will be challenged. In that case the appeal is to the interpretative tradition of the Church. What was actually taught about the matter in dispute during the first centuries of the Church's life, the centuries during which the Church was thinking out the meaning of the revelation committed to it? It may seem to most of us sufficiently obvious that the statement of the Baptismal Office about the newly baptized child, that *this child is regenerate,* is a truly biblical doctrine; and yet it is disputed and our appeal must be to the constant teaching of the Church from the beginning for the accuracy of our report as to the biblical doctrine.

While it is true that we are entitled to disregard the utterances of contemporary writers as having any more than an illustrative value, there is a class of contemporary documents which are of interpretative value in our attempt to understand the religion of the Prayer Book. This class of documents is composed of the formal utterances of the Church through its accredited channels. There is a whole series of documents be-

ginning from the Reformation Parliament and Convocation of 1529 and going down through the whole Reformation period which are very valuable as indicating the mind of the Church on matters to-day in dispute. From them the mind of the Anglican Church on such matters as the papal jurisdiction, the invocation of saints, the real Presence can be gathered.

Our method of interpretation then would be to take the statements of the Prayer Book in their simple grammatical meaning. Take as an illustration, its teaching about the Eucharist. The Catechism would seem to be sufficiently plain. It declares that there are two parts of the Lord's Supper: an outward part or sign, which is bread and wine; and an inward part or thing signified which is "the Body and Blood of Christ which are spiritually taken and received by the faithful in the Lord's supper." The statement is prepared for children, and one would think that any fairly intelligent child would understand its meaning. But what a child would easily understand, an adult, sophisticated by theory, may not understand. He comes to a definition, not to get a meaning out of it, but to impose one upon it. In case therefore that a question is raised as to the meaning of the Catechism, we have to interpret it. We can do this, in the first place, by refer-

ence to other parts of the Prayer Book, notably to the Communion Office itself. When the priest distributes the elements to the faithful he declares that what he is giving is the Body and Blood of Christ. If the interpretation drawn from the Prayer Book is challenged the recourse is to the official documents of the Church. It is not at all to the point to collect passages from the writings of the Reformers. Contemporary opinion in this particular instance was in a state of chaos; but reference must be made to the formal utterances of the Church. The XXXIX Articles are not of faith, but they have a certain weight which does not attach to the opinions of any individual reformer. The XXVIIIth Art. declares that "the Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner." The documents hold all together and have a perfectly plain and consistent meaning.

They do not, however, as we know, command universal assent; and with those who do not assent it would be purposeless to continue the argument inasmuch as such will have departed utterly from the principle of an authoritative interpretation being possible, in favor of the principle of private judgment; and when a man asserts that *he* is the final court of appeal as to the meaning of a doctrine all use of argument falls. But for

those who want an intelligible principle of interpretation we may carry the appeal from the official documents of the English Church to the final court which is the Holy Scripture interpreted by the mind of the universal Church. The appeal is not to Holy Scripture simply, for that would land us again in the jungle of private judgment. If Scripture means what *I* think it means religion is reduced to mere individualism and tends to vanish altogether. But Scripture actually means (on the Catholic hypothesis) what the Church understands it to mean; and in this special case of the Eucharist we have the consent of the Church in its formal action in councils and in the liturgies it has authorized and the constant interpretation of the Scriptures and authorized documents by the great Catholic Fathers, to whose interpretation of the Christian Religion the English Church plainly appeals. It may seem at first sight that the writings of the Fathers are of as little authority as the writings of the Reformers as a source of interpretation; but this is not so. The writings of the great Fathers of the East and West have always been held to embody the Catholic interpretation of the Church's formal documents and while, of course, no formal authority attaches to any passage from S. Chrysostom or S. Augustine, the mind of the Church as

to their orthodoxy is sufficiently plain and the explicit appeal of the Anglican Church is to the Holy Scriptures as interpreted by them. In the case of the Eucharist this interpretative tradition in the sense of the real Presence is continuous.

Here, then, we have an intelligible rule of interpretation which is sufficient to free us from the vagaries of private judgment. If any one, priest or bishop, local or national council, teaches anything as of faith it is easy to bring the teaching to book. We are not left to the tender mercies of the individual interpretation of religion, as it is often said of us by some of our critics.

But one perceives the objection that while this method of arriving at truth is no doubt the authorized one, yet it has this particular difficulty that the plain man cannot apply it. It is a method for scholars, but it is not only scholars who need to know the Catholic faith.

To which the answer is that the plain man does not have to go beyond the simple grammatical meaning of his Prayer Book. All that he needs for the solution of his difficulties is there; so long as he is content with it he need not trouble about vexed questions. If those who are set as his teachers deny the plain meaning of his Prayer Book, he can still adhere to it rather than to them, and go his way. Of doctrines which to-day are

called in question the chief are the Virgin birth of our Lord, His bodily resurrection from the dead on the third day, His real Presence in the Holy Communion, the necessity of Episcopal ordination to a valid ministry. These doctrines are no doubt denied from the pulpits of the Church and in the writings of certain of her ministers. But it must be perfectly clear to the plain man that the grammatical meaning of the Book of Common Prayer asserts all these things. If he chooses to go beyond this position and follow theological controversy in these high matters, he ceases to be a plain man and puts himself in the place of the scholar with all the scholar's responsibilities. He will have the scholar's problems to deal with. The questions raised and the methods suggested for their solution have a certain difficulty, it is true, but the difficulty is not one that is peculiar to theological discussions. The same sort of difficulty inheres in the process of arriving at conclusions in any department of human knowledge. Those who want conclusions of this sort must be content to work for them. The ancients had a way of consulting an oracle when they wanted guidance in any department of life, but the answers of the oracles which have come down to us do not suggest that the results of the method were altogether satisfactory. There is

one part of the Christian Church which still adheres to the oracular method, but again, the results are not convincing. It remains for the plain man to take the teaching the Church gives him in its obvious sense or to resort to the methods of the scholars. Whether you want to know the meaning of a passage of S. Paul or the meaning of a passage of Shakespeare; whether you want to know the constant teaching of the Church on the real Presence or the varying teaching of science on the constitution of the material universe, you must work. The Church offers you the method of simple acceptance or the method of patient research; each method has its advantages — and its penalties.

## VIII

## THE INCARNATION AS THE MEANS OF UNION WITH GOD

"WHAT think ye of Christ?" is a question that must be faced by every religious teacher to-day. To this question two radically different answers are being given by teachers who call themselves Christians.

The first answer is what we may call the answer of natural religion. Jesus Christ was the best man that ever lived; the greatest of all the saints. After waiting for centuries God finally found in him a man after His own heart, so godlike in character that he might even be called divine. In that sense, that he was so godlike in character, he manifested God to the world. But he was entirely human like the rest of us: he was born in the natural way of a human father and mother; he lived a perfectly natural life; there was nothing miraculous about him at all; he went through all the same experiences through which we must pass, only he withstood all temptation and came forth triumphant without a scar and

without a stain. His life was terminated by his death upon the cross. That was the end. Among his devoted followers fanciful stories soon developed, about his conception and nativity, his infancy and childhood, a ministry teeming with miracles, and his resurrection and ascension. His disciples could not believe that this man whom they had loved so deeply could have come into the world like other men, or that death had been the end. So they invented the stories which make up the greater part of the gospel narrative.

Now this view of Christ is not only the Unitarian view; it is the view of what has been called "the wide church," which admirably describes the popular religion of the average man in the street. Perhaps one of the best representatives of "the wide church" is the editor of *The Outlook,* Dr. Lyman Abbott. In one of his later books called "My Four Anchors," he describes the character of our Lord, and then goes on to say: "That is a character worth having, that is a life worth living. And that is what I mean by the divinity of Jesus Christ. There is not a great deal, now, of debate between Unitarians and Trinitarians." Then further on he says: "I do not need to decide whether he rose from the dead. I do not need to decide whether he made water into wine, or fed five thousand with two loaves

and five little fishes. Take all that away, and still he stands the one transcendent figure toward whom the world has been steadily growing, and whom the world has not yet overtaken even in his teachings." A little later he says: "I do not know what is his metaphysical relation to the Infinite. I say it reverently — I do not care." ("My Four Anchors," pp. 24, 27, 32.)

This answer would no doubt be given in substantially the same way by some men in the Protestant Episcopal Church to-day: not by all, of course, but by many of the men who call themselves Broad Churchmen. Not long ago the Dean of the Cambridge Theological School, Dr. Hodges, brought out a book called "Everyman's Religion." In that book he quotes something that Dr. Everett of Harvard wrote about our Lord: "His divinity is not that of one who has come down from above; it is that of the life in which the divine element that has been working in the world comes at last to its consummation." The comment of Dean Hodges upon these words is, "This may not satisfy all the requirements of the Nicene theology, but it touches the heart of the truth."

The other answer to the question, "What think ye of Christ?" is a radically different answer. It is the answer of the Catholic religion. Jesus

was the Son of God made man; His divinity is that of one who came down from Heaven; He was conceived by the Holy Ghost, born of the Virgin Mary. His public ministry was full of miracles; after His death and burial He rose from the dead; He ascended into heaven, and is now reigning in power and glory in the Kingdom of the Father.

It does not take so long to explain this answer, for it is very clear-cut and dogmatic,— so simple and brief that it can be taught to children. The answer of natural religion is too involved, too hazy, too indefinite, too philosophical, to be taught to children; too grand to be taught to simple folk.

Now the question is, which of these two answers is taught by the Episcopal Church? On which side do we array ourselves: on the side of the Catholic religion, or on the side of the natural religion of the man in the street? For an answer to this question we must go to the Prayer Book; for the Prayer Book is the authoritative statement of our standards of doctrine and worship and practice. Very well then, let us turn to the Collect for Christmas Day. The opening words strike no uncertain note: "Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin." Or let us turn to the Proper

Preface for Christmas: "Because thou didst give Jesus Christ thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin." This is the same faith which we profess in the Nicene Creed: "And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man." If anyone wishes any further evidence that the Prayer Book teaches the Catholic Faith in the Incarnation of our Lord, let him read the second of the Thirty-nine Articles.

What difference does it make which of these two views we take? It makes all the difference that there is between hope and despair, between light and darkness. Either God has visited and redeemed His people or He has not. We must choose one horn of the dilemma.

If the Catholic doctrine of the Incarnation be true, then indeed God has rent the veil. The

eternal Son has come into our world, taken our human nature, spoken through human lips, thought through a human mind, ministered with human hands, walked on human feet, and loved with a human heart. As we look upon the Cross, we realize that it makes a tremendous difference whether the figure hanging there is the incarnate Son of God or simply a good man; for upon that depends whether it was an atonement for the sins of the world or simply a martyr's death for a principle. If God has come into the world, as we believe and as the Prayer Book teaches, then as we contemplate the life of our Lord, we know that we have found a clear and distinct revelation of the Divine will as to the kind of life we should try to live. We need no longer walk in darkness, for the Light of the world has made clear the path that we should take.

If on the other hand God has not come into our world, and has not spoken clearly and distinctly, then there is no revelation of God of which we may be sure. For if Jesus was simply a man like the rest of us, then there is no reason why we should accept his example as our ideal any more than the example of Buddha or Mohammed or Confucius or Nietzsche. Confronted by all these different ideals of character, how are we to know which of them is the truest and the best? If we

simply choose the one that most appeals to us, how do we know that we are not deluded or mistaken?

At any rate there can be no doubt that the Prayer Book teaches that the Son of God has become incarnate by the Holy Ghost of the Virgin Mary, and that because of that fact we may be born again and made the children of God by adoption and grace, and by the cross and passion of Christ we may be brought unto the glory of His resurrection.

# IX

## THE SACRAMENTAL SYSTEM

THE Christian religion is admirably summed up in the Collect for Christmas-day: "Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. Amen."

The Incarnation is here set forth as the basis of the Christian Covenant. And then we ask that we may be regenerate and made God's children by adoption and grace; and that we may daily be renewed by the Holy Spirit. In other words, we are to be born again and made God's children by the sacrament of Holy Baptism; and to be given grace for all our daily needs, by means of the other sacraments. Of course we

cannot draw all this teaching from the words of the Collect; but when we look at the other teaching of the Prayer Book, we see plainly that the sacraments are considered as the means by which we are brought into union with the incarnate Son of God, or are kept in union with Him, or restored to that union after we have fallen away.

The Church, the bride of Christ, is our loving Mother. She cares for us from the cradle to the grave. She brings the infant to the font to be made one with Christ; she brings the child who has arrived at years of discretion to the Bishop, to receive through the laying on of hands the strengthening gifts of the Holy Ghost; she feeds us throughout the time of our earthly pilgrimage with the Bread of Life; she unites a man and a woman in Holy Matrimony, and conveys to them from Christ the grace to fulfil the obligation of that holy estate; she brings to the Bishop the man who has been called of God to serve Him in one of the sacred orders of the Ministry, that through the laying on of hands he may receive the Holy Ghost for the office and work to which he has been called; she applies the merits of the Precious Blood of Christ to the penitent sinner through the words of absolution spoken by the priest; and finally through anointing with the

holy oils she comforts and restores her children who are suffering from serious illness, or enables them to meet the terrors of death with faith and resignation.

Now let us see just what is the teaching of the Prayer Book concerning the sacraments. Are they regarded as real means of union with Christ, or are they simply tokens of a spiritual condition already existing, without any power to effect a change in the recipient? The definition of a sacrament in the Church Catechism is very clear-cut and decisive: "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." Thus the effect of Baptism upon the child is that he is "regenerated and grafted into the body of Christ's Church." In the sacrament of the Eucharist the inward part is "the Body and Blood of Christ, which are verily and indeed taken and received by the faithful." It is plain therefore that the Prayer Book teaches that the sacraments are effectual signs,— signs which have the power to effect what they signify.

The Protestant confessions of faith may perhaps be interpreted as teaching that the outward action in a sacrament is a sign of saving faith in the recipient, but they explicitly deny that it is

a means by which grace or faith are conferred. The Congregationalists hold that the Lord's Supper "is to be celebrated by Christian Churches as a token of faith in the Saviour, and of brotherly love. The Baptists teach that "Baptism is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing the faith, or that are made disciples; who, upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper." (Curtis, "Dissent in Its Relation to the Church of England," pp. 128, 143.)

The difference is indeed striking. The Protestant formularies hold that sacraments are to be administered as tokens that people are in an ideal spiritual condition; the Prayer Book holds that sacraments confer grace, and so help to produce an ideal spiritual condition.

The difference in these two views may be made clearer by an illustration. If a group of school children were sent to the dentist to have their teeth examined, and cards were given to all the children who were found to have perfect teeth, those cards would be like the sacraments from the Protestant point of view. If, on the other hand, cards were given only to children who had defective teeth, and these cards gave them the right to be properly treated by the dentist, the

cards would then be like the sacraments from the Catholic point of view.

The conviction of the Church in this matter is further expressed in Article XXVI, which asserts that the unworthiness of the ministers does not hinder the effect of the sacraments:

"Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts from such as by faith, and rightly, do receive the Sacraments ministered unto them: which be effectual, because of Christ's institution and promise, although they be ministered by evil men."

This article does not mean that the Church condones unworthiness in her ministers, for in the second part it is expressly stated that such ministers should be deposed. It is rather intended to guard people against undue scruple and anxiety in receiving the sacraments. For if they were effectual means of grace only when administered

by morally sincere and worthy ministers, the people could never know whether or not they were receiving valid sacraments.

Thus it is plainly the teaching of the Prayer Book that whenever we receive any of the sacraments we receive a real spiritual gift, we become "partakers of the Divine nature." But of course this gift will be of no avail to us unless we sincerely co-operate with it. There are two ways in which we must co-operate: by preparing our souls in advance so that they will be good soil for the Divine seed to grow in; and by using the Divine gifts with whole-hearted energy and application.

The parable of the Sower teaches us the importance of the kind of soil in which the seed is sown. The parable of the Talents teaches us the danger of incurring the Divine condemnation by keeping our talents wrapped in a napkin. Some of us receive more grace than others, just as one man in the parable received five talents, another two, and another one. If we do receive the sacraments frequently we must show the results in our lives and our work. "To whom much has been given, of him shall much be required."

# X

## THE NATURE AND NUMBER OF THE SACRAMENTS

IT is one of the most striking miracles of ecclesiastical history that the Anglican Church, at the time of the Reformation, surrounded and invaded by Protestant teachers, should have so largely remained loyal to the faith and practice of Catholic Christendom. This is especially noticeable in her teaching on the sacraments. For it was upon the subject of the sacraments that there was the widest divergence between Catholic and Protestant teaching.

Let us see first what was the teaching of the great Protestant leaders of the Reformation era. Zwingli held the sacraments in the lowest possible esteem. He taught that they were merely signs of a covenant between man and man; they were external things without any spiritual value in themselves, and without any spiritual effect upon those who received them. Luther and Melanchthon held that the sacraments were tokens

of a covenant between God and man, pledges of the truth in the Divine promises of forgiveness, and means of assurance and peace. Their effect was confined to the subjective acts of the individual at the moment of reception. Luther varied in his teaching from time to time; but his permanent belief was that the sacraments were a sort of visible preaching to enkindle faith. Calvin taught that only the elect received Divine grace; and therefore in his opinion the inward grace of the sacrament was divorced from the outward sign. In general, the Protestants held that the sacraments could have merely a subjective effect, and that objectively they were not means of grace at all. The Catholic view was that the sacraments were actual and objective means of grace, effecting what they signified in the souls of the recipients.

Now let us see what is the teaching of Article XXV in the Prayer Book on the nature of the sacraments. The first paragraph reads as follows: "Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good-will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." This

leaves nothing to be desired as a declaration of Catholic doctrine concerning the sacraments.

As to the teaching of the Prayer Book on the number of the sacraments, this same Article goes on to name all the Seven Sacraments of Catholic tradition, and refrains from saying that any of them are to be rejected. If it were the intention of the Church to reject one or more of the seven, this would clearly be the place to say so. What then are these seven Sacraments as named in the Prayer Book? Baptism, the Supper of the Lord, Confirmation, Penance, Orders, Matrimony, and Extreme Unction.

Now it is perfectly true that the Article does divide them into the two greater and the five lesser sacraments. Baptism and the Supper of the Lord are called the two greater sacraments, because they are generally necessary to salvation, — which means necessary for all states of life or people in general,— and because the Gospel gives us a record of their having been ordained by Christ our Lord. The institution of the five lesser sacraments is not recorded in the Gospel; and these sacraments are adapted to the particular needs of special classes of people: children coming to years of discretion, those repenting of grievous sin, those who are called to the sacred ministry, a man and woman seeking to be united

in wedlock, and those who are seriously sick or in danger of death. These lesser sacraments might be called sacraments of the Church, as distinguished from sacraments of the Gospel: But as our Lord gave His Divine authority to the Church, they come to us really guaranteed by His authority.

The rest of the language in the Article about the five lesser sacraments is unfortunately ambiguous and obscure. It speaks of them as "being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures." The use of the word "partly" is ambiguous, because it may mean that part of the rites connected with each sacrament may have come from the corrupt following of the Apostles, or that one or more out of the five may have come from this corrupt following. If the latter be the one intended, it does not tell which of the sacraments are to be thus singled out for vituperation. The former meaning is the only one that makes sense. For it is historically true that during the middle ages the administration of the sacraments had become cluttered up with all sorts of extraneous rites and ceremonies which often hid rather than expressed the true significance of the sacraments themselves.

Fortunately this article is not the only teaching

of the Prayer Book upon the subject of the sacraments. In the case of three of the five lesser sacraments, we have forms for their administration duly set forth in the Prayer Book; and these forms bear witness to the belief of the Church that in these sacraments there is an outward sign which conveys an inward grace. In Confirmation through the outward sign of the laying on of the Bishop's hands and the form of words accompanying that act, the soul is strengthened with the Holy Ghost the Comforter and given power daily to increase in His seven-fold gifts of grace. In Matrimony, through the outward sign of the giving formal consent and the giving and receiving a ring, and through the Benediction given by the Priest, the man and woman are filled with spiritual benediction and grace, to enable them so to live together in this life that they may in the world to come have life everlasting. In Orders, — to illustrate by the "Form and Manner of Ordering Priests,"— through the laying on of the Bishop's hands the young deacon receives the Holy Ghost for the office and work of a priest in the Church of God.

The American Prayer Book contains no definite form of absolution suitable for use in the sacrament of Penance. In the English Prayer Book, in the Office for Visitation of the Sick, the sick

person is "to be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter." And then the Priest is directed "to absolve him, if he humbly and heartily desire it, after this sort: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Our Prayer Book, however, plainly teaches that in the ordination of a priest he is given the power of absolution; for these words used by the Bishop admit of no other meaning: "Whose sins thou dost forgive, they art forgiven; and whose sins thou dost retain, they are retained." Therefore if the priest is to exercise that power, he must use the form of absolution sanctioned by centuries of use in the Catholic Church and officially set forth by the Church of England.

It is greatly to be deplored that there is no provision in our Prayer Book for the Unction of the Sick. In the words of Bishop Forbes, "the unction of the sick is the lost pleiad of the Anglican firmament." But if the Prayer Book is silent about anointing the sick with holy oil, the New

Testament is not silent. The injunction of the Apostle James is clear and unmistakable: "Is any sick among you? Let him call for the elders (meaning presbyters) of the Church. And let them pray over him, anointing him with oil in the name of the Lord." Therefore if our people are to obey the Bible, it is the duty of our Bishops to consecrate the Holy Oils, and our priests should always be ready to heed the call of the sick and anoint them with oil in accordance with Catholic precedent.

## XI

## REGENERATION IN BAPTISM

THE Baptism of Infants is a very beautiful and impressive ceremony. There are certain features about it that would commend it to all people, whether they were professing Christians or not. It must seem fitting to everybody that a little child should be brought as early as possible to be dedicated to the service of God. Then too the act of giving a child a name, which he is to bear through life, should be surrounded with a certain amount of ceremony and dignity. It would seem reasonable also that the parents should come at a stated time and give some sort of a pledge for the right bringing up of their children; and that there should come with them friends who would promise to take the place of the parents, if the parents should die or should fail to bring up their children properly. To all Christians it cannot but seem expedient and proper that little children should be brought very early to Christ. It does not require a great deal of religion to believe that our Lord may exert

some influence upon a child, even before it has arrived at years of discretion. We recall the instance in our Lord's ministry when mothers brought their babies to Christ, and He laid His hands upon them and blessed them. His disciples did not see the sense of bringing babies to their Master, and would have kept them from Him; but He rebuked them and said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

This much, at least, most people would be willing to believe about the Baptism of Infants. But the Church asks us to believe a great deal more than this. The Church accepts all that is taught by natural religion; and in addition asks us to believe in certain supernatural effects of Baptism. We can see with our eyes some of the natural advantages of Baptism; the Church asks us to believe in something we cannot see, something that takes place in the soul of the child.

The supernatural change that is effected by Baptism is called regeneration, or new birth. In the Prayer Book offices for Baptism, immediately after Baptism is administered, we find these words, "Seeing now, dearly beloved brethren, that this Child (or this Person) is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these bene-

fits." This supernatural effect of Baptism was taught by our Lord when He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This however is not altogether clear to most people: for the conception of a new birth is not one that seems plausible to the natural reason. In fact, it is impossible to describe it adequately; we can only approach the description of this spiritual experience through symbols and figures of speech.

We may say that the new birth in Baptism is like the planting of a seed in the ground. When a person is baptized a seed of new life is planted within him. When a seed is planted in the soil, it does not necessarily follow that a plant or a tree will grow up in that spot. Whether anything will grow there depends upon the nature of the soil, the supply of rain and sunshine, the presence or absence of weeds, and so forth. It is very much the same with the seed of new life that was planted in our souls when we were baptized. The fact that we were baptized is no guarantee that anything good is going to come of it. In a great many cases nothing good does come of it. That is why there are so many baptized people that are a disgrace to the Christian Church. But that is no argument against Baptism. Whether the seed of new life planted in Baptism

will bring forth the fruit of good living or not depends upon the amount and kind of cultivation which that new life receives. If we practice our religion sincerely and earnestly, if we avoid evil companions, if we pray daily and receive the sacraments with devotion and faith, if we are regular in the worship of God, if we truly repent of our sins, if we are trying daily to follow the example of our Saviour Christ, then from that seed of new life planted in us at Baptism there ought to be growing up a new life, which will gradually crowd out the old.

By nature we are the children of a fallen race. That is the meaning of original sin. God created the human race with the gift of His life, in a state of righteousness. At the very beginning of the race the life of God was lost through sin, and that accounts for our inheriting a nature which easily falls into sin. We have inherited human nature bereft of the life of God. But God has mercifully provided that we may be born again and receive the life of God through Baptism. The actual facts seem to belie this theory: but the reason is that we have all sinned since our Baptism. Had we used the grace which God through Baptism entrusted to us, sin would not now have such hold upon us.

We might state the matter in still another way.

The human race has been a failure. God looked back over human history and saw that from the very beginning that history had been marked by sin. God willed to blot out this huge mistake by making a new creation. "Behold, I make all things new." He willed to form on the earth a new human family, and to that end He sent His only-begotten Son into the world. The incarnate Son of God became the second Adam, the new Head of the race. God provided that all men might be united to that second Adam, taken up into the family of God, grafted into the new creation, through the sacrament of Baptism. By Baptism we are made "members of Christ, children of God, and inheritors of the kingdom of heaven."

Baptism, simple as it is, carries with it tremendous obligations. The Church thus addresses the sponsors who answer for the infant: "Ye are to take care that this child be virtuously brought up to live a godly and a Christian life; remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him; that, as He died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and

daily proceeding in all virtue and godliness of living." That is the obligation that rests upon all of us who have been baptized. The life of the baptized must necessarily be different from the life of the unbaptized. God expects great things from us in our character and in our actions. God has given us the power to do great things; and we are responsible in His sight for a terrible failure if we do not live up to that high calling.

## XII

## THE DIFFERENCE BETWEEN THE BAPTIZED AND THE UNBAPTIZED

AT the beginning of the Order in the Prayer Book for the Burial of the Dead this rubric is to be found: "Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." It must seem to many that this classifying of unbaptized adults with those who die excommunicate, and with those who have committed suicide, is rather a harsh stricture upon the unbaptized. For we know there are many adults who are unbaptized through no fault of their own, but simply because they never had the importance of baptism brought to their attention. Many of them are good people, thoroughly respectable and decent members of the community. Their lives may be largely governed by Christian standards of morality. Indeed they look upon themselves as

Christians and would feel insulted if some one spoke of them as heathen or pagan.

Why should there be this discrimination against unbaptized adults? What can the Church mean by refusing to allow her burial office to be read over the bodies of those who die unbaptized?

The answer is that the Church has composed this office for those who die in sacramental union with Christ, and who therefore are members of His mystical Body the Church. If a man has been baptized and has not been put out of the communion of the Church nor taken his own life, the Church assumes that he was in a state of grace when he died and therefore that he is in Christ. There are many statements in the Burial Office which are intelligible only on the supposition that the deceased person was by virtue of his baptism a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

Let us look at the Burial Office with this in mind. Take the opening sentence for example: "I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." This plainly implies that the deceased person has made some definite act of faith in Christ, that he has by baptism put on Christ. The familiar sentence which

is said at the grave and is so full of comfort for mourners, "Blessed are the dead who die in the Lord," brings to the mind instantly the fact of the mystical union with Christ which began at baptism and has been developed and strengthened by a life of faithful discipleship. The wonderful burst of praise at the end of the Lesson, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," would mean nothing except for those who have in some way been brought into vital relation with the victory of Christ. The prayer, "Almighty God, with whom do live the spirits of those who depart hence in the Lord" and also the prayer "O Merciful God, the Father of our Lord Jesus Christ who is the Resurrection and the Life; in whom whosoever believeth, shall live, though he die," are both applicable only to those who can in some very real sense be considered as being members of the mystical Body of Christ.

The Church holds that certain things may be asserted as definitely true of those who have been baptized and have not shut themselves off from the love of Christ by mortal sin; or of those who, if they have shut themselves off, have been restored through penitence and absolution. The Church says nothing of the unbaptized. The Church does not profess to have any definite

knowledge of their condition either in this life or the life hereafter. She has on the other hand very positive convictions, based upon the definite promises in the Gospel, as to the spiritual state of the baptized. The Church leaves the unbaptized to the uncovenanted mercies of God. God may, and doubtless does, bestow rich gifts of grace upon those who have never been baptized. No one can question this who has known anything of the saintly lives of many members of the Quaker sect. Then too there are many people in heathen lands, such as India for example, who have attained to high states of mystical perfection. The Church nowhere says that the unbaptized are lost. God only knows what has become of them. And it is just because the Church does not know anything about the unbaptized that she refuses to allow her Burial Office to be used over them. She makes in the Burial Office very definite statements as to the spiritual relation of the departed soul to Christ. This she would have no right to do in regard to the unbaptized.

The Church does not refuse to allow this Burial Office to be used for unbaptized infants. This is significant in view of what is often urged as an objection against the Church, that the Church is committed to the belief that infants who die un-

baptized go to Hell. Whatever may be true of certain Calvinistic bodies this statement has never been made in any portion of the Anglican Church. The truth is that the Church refuses to say what happens to infants who die unbaptized. She simply urges upon the parents the duty of bringing their children to be baptized, and lays all possible stress upon the importance of this duty. By implication she blames those who would keep their children away from baptism. The Church however is primarily concerned with insisting that great spiritual blessings come with infant baptism.

No doubt there is the background of Catholic tradition which should be considered in this connection. Catholic tradition teaches that infants who die unbaptized do not go to Hell, but neither do they go to Heaven. They go to what is called by the theologians the *limbus infantorum.* That is the border-land of Heaven, a condition of joy and felicity as great as they are capable of enjoying, who have never been born again in Baptism. The saying of our Lord that " Except ye be born again of water and the spirit, ye cannot enter into the Kingdom of Heaven " has been interpreted in this sense, that the unbaptized can never enter Heaven. But to say that the unbaptized cannot enter Heaven is not the same as to say that they

will go to Hell. The instinct of the Catholic Church has always shrunk from any such conclusion as that.

The Church then plainly teaches that there is a difference between the baptized and the unbaptized. For this belief we have the authority of Christ Himself. Speaking of S. John the Baptist, He said, "Among those that are born of woman there is not a greater prophet than John the Baptist: but he that is least in the Kingdom of God is greater than he." The most obscure baptized infant is greater than the wonderful prophet, John the Baptist, because by virtue of Christian baptism the infant is regenerate and grafted into the Body of Christ. The seed of a new spiritual nature is planted in the infant's soul. Consequently the spiritual capacity of the infant is vastly greater than the spiritual capacity of John the Baptist, or David, or Abraham, or Plato, or Socrates.

There is as great a difference between the inner nature of a baptized and an unbaptized person as there is between the inner nature of a man and a dog. A dog is capable of enjoying a bone, or of running through the fields in pursuit of a wounded bird; but he is not capable of sitting down in his master's library and enjoying a book. So the unbaptized are capable of great physical, intellectual, and spiritual joys; and no doubt they will

be rewarded in the next world, in so far as they have lived up to what light they had here, by being permitted to share in the highest joys of which they are capable. They will not be capable of sharing in the joys of Heaven, because they have not been made partakers of the Divine nature through Christian Baptism.

On such grounds mainly is to be based the justification for Christian missions to the heathen. We wish to go into all the world and preach the Gospel to every creature and baptize them into the Name of the Father, and of the Son, and of the Holy Ghost, in order that they may be given a higher spiritual capacity. They will then be capable of enjoying all the good things God has prepared for them that love Him, both in this world and in the new world to come.

## XIII

## CONFIRMATION

THERE are many notions current about Confirmation that are entirely mistaken. They spring largely from the chaotic religious situation which surrounds us. It is not surprising that people who have imbibed their religious information from all sorts of teachers and lecturers should have erroneous ideas upon some points. First then it may be well to lay aside some of these erroneous notions, and then we shall be in a position to understand what Confirmation really is.

Confirmation is not joining the Church. We join the Church when we are baptized. In the Public Baptism of Infants, we pray that "he, being delivered from thy wrath, may be received into the ark of Christ's Church." After the child is baptized, the Minister says, "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church." The mistake of course is due to the fact that many Protestant denominations have invented a ceremony which they call "joining the

Church," which consists in shaking hands with certain persons and admitting them to all the privileges of that particular fellowship.

Confirmation is not the religious parallel of graduation. Our spiritual graduation comes at death, for it is then that our days of schooling and preparation are over and we enter upon our real life. And yet many children are taught to look upon their Confirmation as a graduation from Sunday School, and often from the Church. They have received their instructions and been presented with their diploma,— so they think,— and only too frequently they turn their backs upon the Church and never give it another thought. The Prayer Book affords no ground for any such notion. On the contrary it assumes that those who are confirmed will continue to practice their religion faithfully, that they may daily increase in the manifold gifts of grace. The Bishop prays, "let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life."

Confirmation is not the assumption of a new responsibility. Somehow the extraordinary notion has grown up that until one is confirmed the sponsors are entirely responsible for the keeping of the baptismal vows, but that after confirmation

the responsibility falls upon oneself. If that were true, it might be better to go through life unconfirmed. But we cannot escape responsibility so lightly. We are in any case responsible before God for keeping the vows that were made in our name at our Baptism, just as we are responsible for observing the ordinary decencies of life and for performing the duties of American citizenship. It is true that we are not consulted when we were taken to the Font and born again as children of God; but neither were we consulted when we were brought into the world, nor when we were born as Americans rather than as Chinese or South Sea Islanders. Confirmation does not put upon us any responsibility which was not there before; it simply gives us additional spiritual strength to enable us to meet the increasing power of temptation and to be true to the vows of our Baptism.

It is true that in Confirmation we do renew the vows of our Baptism; we do with our "own mouth and consent, openly before the Church, ratify and confirm the same." But a child does the same thing every time he repeats the answer in the Catechism, "Yes, verily; and by God's help so I will." The ratifying and confirming of one's baptismal vows is not the essential thing in Confirmation, nor does it give the sacrament its name.

Children do not confirm themselves. They come to be confirmed (or strengthened) by the Bishop. It would really be absurd to ask a busy administrator like the Bishop to visit a church once a year simply to hear some children and grown people renew their Baptismal vows,— which they do whenever they recite the Catechism. No, the renewal of vows is merely a preliminary to the great act for which the Bishop came to the church, the laying on of his hands that they might receive the Holy Ghost. Before he does that, it is necessary that he should know that they are in earnest about trying to live the Christian life, that they have really repented of their sins, and fully purpose to amend their lives in the future. All of this is implied in the answer, "I do."

What then is Confirmation? Confirmation is a sacrament,— not one of the two great sacraments of the Gospel which are "generally necessary for salvation," but one of the five "commonly called sacraments,"— an outward and visible sign of an inward and spiritual grace. The outward and visible sign is the laying on of the Bishop's hands, accompanied by the suitable form of prayer, which in our Prayer Book contains the words, "Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace:

the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear." The inward and spiritual grace is the coming of the Holy Spirit into the soul with all His strengthening power.

The Holy Spirit came to us in our Baptism to give us life. In Confirmation He comes to give us strength, to round out the perfect development of our spiritual manhood. But here we must be careful not to fall into the error that Confirmation is the completion of Baptism. Baptism is complete in itself,— a spiritual birth,— just as the birth of a child is complete even though the child dies in infancy. Baptism is the sacrament of spiritual birth. Confirmation is the sacrament of completed spiritual manhood. It is necessary now, just as it was necessary in the first age of the Church. It was not enough that the Samaritans should be converted and baptized through the preaching of S. Philip the Deacon; the Apostles at once sent down from Jerusalem S. Peter and S. John to administer the sacrament of Confirmation. When they were come, they "prayed for them, that they might receive the Holy Ghost. . . . Then laid they their hands upon them, and they

received the Holy Ghost." That is precisely what happens when a Bishop visits one of our churches for Confirmation. He prays for them that they may be strengthened with the Holy Ghost the Comforter; and then he lays his hands upon them, and they receive the Holy Ghost.

It is to be regretted that the beautifully simple and impressive ceremony which the Prayer Book provides for Confirmation should so often be almost buried by a long and elaborate service with many hymns, and often by two long addresses from the Bishop. The *Veni Creator* might well be sung during the laying on of hands. This is a widespread custom and adds greatly to the impressiveness and dignity of the office. But there is no reason why there should be other hymns, or why the choir should take this opportunity to render a long and elaborate anthem. The Prayer Book does not say that the Bishop should preach on this occasion,— much less that he should give a long and scholarly discourse which is above the heads of all the children who have been confirmed. Neither is it necessary that he should instruct them as to the meaning of the Communion or of Confirmation. If they have been properly prepared this is superfluous; if not, it would probably be too little. He might make a short personal

appeal to the class to be loyal to their ideals, and it would have great force. But otherwise, the Prayer Book provides just what the occasion demands.

## XIV

## THE AGE FOR CONFIRMATION

HOW old ought children to be when they are confirmed? Most people perhaps would answer this question by telling how old they themselves were when they were confirmed,— as if that proved anything. Others would turn to psychologists and educators for an answer, and ask them what is the age of decision in a child's life. That certainly has a more plausible sound. Still others would submit the question to their rector or bishop; and when we bear in mind the scriptural injunction, "Obey them that have the rule over you," this would seem to be the best method of all for getting an answer to our question. But for a Prayer Book Churchman none of these ways are right: for the only right way is to go to the Prayer Book and find out what the Church therein authoritatively sets forth to be the proper age for Confirmation.

We may well rejoice to find that the Church has the wisdom not to set any artificial age limit as the proper time for Confirmation. It would

be as sensible to say that all children must attain to a certain height or a certain weight before they can be confirmed, as to say they must have had a certain number of birthdays. What the Prayer Book does say is that Confirmation is for "those who are baptized, and come to years of discretion." In the address to the Sponsors after an infant has been baptized, the Prayer Book gives this direction: "Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose." This might be the case with some children when they are ten years old, and with others when they are fourteen. The Church appears to teach that children come to "years of discretion" when they begin to know the difference between right and wrong, and the meaning of temptation.

May we not say therefore that bishops and priests are going quite beyond their rights when they declare, as some of them do, that no children are to be confirmed until they have attained a specified age? The Prayer Book represents the authority of the Church in this matter; and the Prayer Book plainly sets forth what the Church regards as the necessary requirements for Con-

firmation. It nowhere mentions a particular age as one of these requirements. Obviously the parish priest who presents the candidates to the Bishop is the judge as to whether those candidates are duly qualified to receive the laying on of hands. It is difficult to see why the Bishop should have anything to say about the matter: his duty is simply to lay hands upon the candidates presented to him.

It is commonly supposed that it is the duty of the parish priest to make a thorough canvass of the parish and secure as many candidates for his confirmation class as possible. This however is not the intention of the Prayer Book. In the Office for the Public Baptism of Infants the Church exhorts the sponsors "to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose." Ideally therefore the parents and sponsors should bring the child, while he is yet of tender age, and put him into the hands of the priest in order that the priest may present him to the Bishop. This is very different from the common practice of waiting until the child has reached the difficult years of advanced adolescence; and then pleading

with him, and coaxing him, and wrestling with him, in the forlorn hope that he may consent to join the confirmation class.

So far as preparation for Confirmation is concerned, the Prayer Book has little to say. It simply insists that the candidates should be baptized, should be in a state of grace, and should have learned the Church Catechism. The subtitle of the Catechism is as follows: "An instruction, to be learned by every person before he be brought to be confirmed by the Bishop." The Prayer Book makes no provision for a class of elaborate instruction in Church doctrine, continuing for many weeks. No doubt such instruction is most desirable and necessary for such adults as have been prevented by Protestantism or unbelief from being confirmed at an earlier age. But the point I am now insisting upon is that for children the Church ideal is a life-long instruction in the Catechism by their parents at home, supplemented by public catechising by the parish priest in church. We have departed a long way from that ideal.

That the Church lays great stress upon the spiritual state of the child or adult who is about to be confirmed is clear from the prayer the Bishop is directed to use in the Confirmation Office just before the laying on of hands. These words

particularly are of great significance: "Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter." These words imply of course that they have already been baptized. That is plain on the face of it. But they also imply that they have been absolved from all sins which they may have committed since their Baptism. In the mind of the Church therefore it is most essential that before one is confirmed, all obstacles of sin must be removed from the soul, in order that the sevenfold gifts of the Spirit may have full sway.

At the present time, in our preparation of children for Confirmation, we are inclined to lay too much stress on the intellectual side of religion and too little on the spiritual side. The result is that many children have come to regard Confirmation as the completion of their religious education, corresponding to commencement exercises in the grammar school,— with which indeed it often synchronizes. In consequence they not only drop out of the Sunday School, but they often fall away from the Church entirely. This is particularly true of children who have been brought up under the influence of Lutheran

traditions. It is absolutely necessary for the future well-being of the Church that we should teach our children to regard Confirmation as a most opportune gift of Divine grace which is given to them at the precise time when they begin to feel the power of temptation.

A priest once told a boy of about the age of twelve that he was old enough to be confirmed. The boy said he would ask his father if he would give his permission. The father told the boy that it would be better to wait a few years until after he had had his good time! It is to be feared that this is altogether too common an attitude among American fathers. May we not teach them to adopt as their ideal what Bishop Jeremy Taylor lays down as the rule "which the Church of England and Ireland follows, that after infancy but yet before they understand too much of sin, and when they can competently understand the fundamentals of religion, then it is good to bring them to be confirmed, that the Spirit of God may prevent their youthful lusts, and that Christ by His word and by His spirit may enter and take possession at the same time"?

## XV

## THE DIFFERENCE BETWEEN CONFIRMED AND UNCONFIRMED

A MAN who had been brought up a Presbyterian, but had for some time attended the services of the Episcopal Church with his wife, went with her to an early communion service on Christmas. It was the first time he had been to an early celebration of the Holy Communion; and when the time came for the people to go to the altar rail to receive the Blessed Sacrament, he arose to go forward with his wife. He was much astonished and somewhat hurt to be told by her that he could not receive because he had never been confirmed: especially as he had been in other Episcopal Churches when all those present were invited to come forward and receive the Sacrament.

Now one cannot but feel a certain sympathy for this man. He was a devout Christian, according to his light; and an eminently respectable and decent member of society. Why was he not

quite as fit to receive Holy Communion as the other men in the congregation? Or if he was as fit, why was he barred out?

The answer is supplied by a simple and clear-cut provision in the Prayer Book. At the end of the office for Confirmation there is a rubric which says: "There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." This does not mean that readiness and desire for Confirmation in themselves constitute a ground for admission to Holy Communion. It is intended merely to provide for extraordinary cases, as when a person is dying. Bishop Wheatly, in commenting on this rubric says, "This is exactly conformable to the practice of the Primitive Church, which always ordered that Confirmation should precede the Eucharist, except when there was extraordinary cause to the contrary: such as was the case of Clinical Baptism, or the absence of a Bishop, or the like; in which cases the Eucharist is allowed before Confirmation."

But there are clergy in the Church who invite all Christians to receive the Blessed Sacrament, whether they have been confirmed or not. How do they justify their action, in view of the above rubric? They say it is simply a rule the Church has adopted for her own children, for such as

have been baptized and trained in the Church. Furthermore they say that the real mind of the Church is expressed in the Invitation, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort." Here nothing is said about the necessity of being confirmed. But, it may be asked in reply, why should we interpret the former statement as applying only to the Church's own children, and not the latter? Surely it is reasonable to assume that the Church in this invitation is addressing those who have conformed to the Church's rules elsewhere set forth, and therefore have been duly baptized and confirmed.

It would be preposterous if outsiders, "whose Baptism, if valid, is irregular, and whose teaching has been defective, were to be granted admission to the full privileges and the holiest mysteries of the Church, with less preparation than those who have been trained in her ways." (Bishop Hall.)

No one would object if he were barred out of the innermost sanctuary of a lodge until he had taken the requisite degrees of initiation, A man who has just entered the Masonic Order does not

expect to have all the privileges of a thirty-second degree Mason.

Granted then that it is the law of the Church that none can be admitted to the Holy Communion until they have been confirmed, let us try to see why that should be the law of the Church.

By Confirmation, those who have attained to years of discretion, having renewed their baptismal vows and given evidence of faith and repentance, are fully equipped for the Christian life by the Seven-fold gifts of the Holy Ghost. A real influx of Divine grace is accomplished through the laying on of the Bishop's hands, Certainly the Church is not asking too much when she ordinarily requires this full spiritual equipment as a preliminary condition for receiving Holy Communion,

Furthermore, in the present condition of Christendom, when many of our fellow Christians, who have been brought up with defective views of the sacrament of Holy Communion,— or with no views at all,— may be in the congregation when the Eucharist is celebrated, it would be very dangerous to invite them all to receive the Sacrament. There would be danger of causing irreparable spiritual damage to their souls. S. Paul has warned us of the danger of receiving the Sacrament without discernment. (I Cor.

XI, 28–30.) "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep."

The Church is surely right in demanding that both those whom she has brought up from infancy, and those who have been nursed and trained by other systems of religion should alike be fully instructed in the Church's doctrine of the sacraments,— to say nothing of the spiritual gifts received in Confirmation,— before they are permitted to partake of the Body and Blood of Christ.

The classes of instruction in preparation for Confirmation are quite as much classes for instruction in preparation for First Communion. In fact the members of such classes should be instructed in the whole doctrine of the Church relating to matters both of faith and practice. The members of Protestant denominations, who fail to see the need of their being confirmed, are probably assuming that they have long been receiving the same sacraments which the Church now refuses to them, and that they were confirmed when they joined their particular denominations. Both of these assump-

tions are mistaken. The Protestant denominations have thrown over the priesthood; and they have no intention of changing the bread and wine in the Lord's Supper into the Body and Blood of Christ. Their Lord's Supper therefore cannot be the same as the Holy Communion of the Prayer Book rite. As for Confirmation, the essential element therein is the laying on of the hands of a Bishop or an Apostle; and as the Protestant denominations have also dispensed with the historic Episcopate, their ceremony of "joining the Church" cannot be the same thing as Confirmation.

The Church then plainly teaches in the Prayer Book that there is a difference between confirmed and unconfirmed persons. That is why she refuses Holy Communion to those who are unconfirmed. The difference is not that confirmed persons are any better morally than unconfirmed persons. Some confirmed persons may easily be on a very much lower plane than some of those who are unconfirmed. The difference is simply that those who have been confirmed have been given by the Holy Ghost a better spiritual equipment than they had before. This of course ought to result in their becoming morally superior, not to other people, but to what they them-

selves were before. Unfortunately human beings do not always live as they ought to live. If they did, all communicants of the Church would be saints.

## XVI

## THE MEANING OF SIN

IT requires no deep or prolonged study of the Book of Common Prayer to convince us that its offices are intended to deal with sin. Sin, it is felt, is the great disaster separating the soul from God. The danger of sin, its nature and its remedy, is pointed out again and again, and the members of the Church are exhorted to avail themselves of God's mercy whether in the way of forgiveness for the sins of the past, or as aid and strength against the assaults of sin in the future. The Sponsors of the child to be baptized are told that our Lord Jesus Christ "hath promised in His Gospel" to release the child from sin; and after the baptism when the child is declared to be "regenerate" thanks are given for the gift and prayer is made that he "being dead unto sin" may live the new life of the regenerate. Later, in the Confirmation Office, the bishop referring to this fact, prays that those whom God has regenerated, and to whom He has given "forgiveness of all their

sins" may now be strengthened with "the Holy Ghost, the Comforter." The daily offices of Morning and Evening Prayer provide in the General Confession and Absolutions forms for the acknowledgment of sinfulness and the assurance of God's willingness to receive the sinner who repents. This form is repeated in the Communion Office, and while it is not sacramental, that is, does not *convey* the grace of pardon, it is of comfort to those who do "truly and earnestly repent" as bringing to them the offer of acceptance by God whenever they do truly repent. The meaning of repentance is the message of the Exhortations which are from time to time read as a warning and stimulus to those who are lax in making their communions. One of the long exhortations points those who are unable to quiet their own consciences, that is, those who are in mortal sin, to the "minister of God's Word" as an aid to the "quieting of his conscience, and the removing of all scruple and doubtfulness." This is softened from the English Book which plainly says that the reason of his coming is that by "the Ministry of God's holy Word he may receive the benefit of Absolution." In the Office for the Visitation of Prisoners the prisoner is exhorted to repentance and told, "except you repent, and believe, we can give you no hope of

salvation." Repentance is also urged upon the sick person, in the Office for the Visitation of the Sick. There can be no doubt about the seriousness of the Church's thought about sin and its danger.

It may seem unnecessary to stress such obvious facts; but the truth is that to-day there is a growing restlessness under the Church's teaching about sin. The movement of "liberal thought" is easily followed; it has moved steadily during the last century. There was first an attack on the personality of the devil, and it was insisted that what the Gospel meant by the devil was not a person at all but an evil *influence;* in any case, whatever the Gospel taught, that was all that an enlightened person could believe. The next step was the denial of eternal punishment. The Gospel seemed explicit enough about this, but again, it was explained that we were quite mistaken in our understanding of it. That in any case, the most the modern man could believe in was some sort of temporary discipline after death; so, for the liberal man, hell followed its lord the devil into the realm of exploded superstitions. To-day, we have moved forward another stage and the present attack is on *sin.* The modern mind is prepared to grant — temporarily, at least — that man is *imperfect,* but it does not see its way

to granting more than this; and it cannot conceive of this imperfection as entailing disastrous spiritual consequences in another sphere of existence.

This teaching, or at least most features of it, is rather widely preached to-day, and therefore it is well to be clear that the Book of Common Prayer holds quite another doctrine about sin. It still holds the doctrine of sin which has been the teaching of the Church from the Apostles' days onward. We are not here concerned to defend it; we are only concerned to state it as the teaching of the formularies of the Church to which we belong.

Traditional Christianity teaches that *sin is lawlessness*. It is deliberate violation of the known will of God, and, as such, carries with it spiritual consequences. The effect of baptism is to cleanse the soul and to bring it into union with God; to make the baptized person, in S. Peter's words, "a partaker of the divine nature." The union of man with God in Christ lasts as long as the man wills it to last; until, that is, he breaks the union by his own deliberate act by which he sets himself against the will of God.

The sin which attacks this union may be of various degrees of intensity, and is described by theologians with reference to this intensity as mortal or venial sin. It is to be remembered that

such classification is ideal, and that what is easily described on paper is not always easy to be disguished in life. Yet speaking broadly, there is not very much difficulty in judging of the nature of our sins, except certain that lie on the border line.

A mortal sin is one that puts the soul in a state of spiritual death, that is, that destroys the union that there is between the soul and God. Such a sin, therefore, must be, in technical language, *grave matter;* that is the act must be something of great importance. It is obvious that if I am irritated at the interruption of my work by, let us say, the telephone ringing, that is sin, but it is not a grave matter. If, however, I am so annoyed by some occurrence that I strike and injure a person, that is grave matter. If a child steals a handful of peanuts from a fruit stand that cannot be grave matter; but if a man breaks into a house and steals, that certainly is. That, then, is the first mark of mortal sin, that it is *grave matter.*

The second is that the sin be committed with full knowledge of the nature of the act. Under the present educational dispensation in Church and State there is a very widespread ignorance of sin. There is no doubt a good deal of violation of God's will which is quite unintentional; that

is, it is the result of ignorance and not of malice. Where there is not knowledge there is not responsibility — except the *responsibility to know,* which should always be taken into account. There appears to be a very widespread ignorance in the Church as to the obligation to be present at a celebration of the Holy Communion on Sundays and Holy Days. A child is usually ignorant of some of the responsibilities of its state of life. Now, when an act is committed which is *materially* mortal sin, and the person who commits it is ignorant of the nature of the act and of its relation to God's will, the act cannot be *formally* mortal sin, that is, it cannot have the full effect of mortal sin on the relation of the soul to God. It is quite possible under present conditions for persons to contract matrimony within the forbidden degrees and so to live in material sin without knowledge of the fact. This of course would not be formal sin.

The third mark of mortal sin is that it should be committed intentionally, with full consent of the will. In the last illustration, of marriage within the forbidden degrees, there is lack of intention to sin as well as lack of knowledge. So long as one does not intend to break the law of God with full knowledge that it is God's law one cannot be held to have sinned mortally.

Venial sin is sin that while failing in one or the other of the above notes of mortal sin is still in conscious violation of the will of God. Perhaps our most frequent failure is in this matter. Most of our sins are about trivial things; pride, anger, covetousness and the rest do have some hold upon our lives and do manifest themselves there, but not in any very grievous way, not in a way that we should call grave matter. There are other sins which we commit with partial knowledge; we suspect that we ought not to do them but we have never completely informed ourselves. There are still other acts which are done because we are not watchful or careful — sins of inadvertence, of surprise, of carelessness.

I am afraid that it is rather the fashion to think lightly of venial sin. But in fact, in the case of Christians who are at all in earnest about the spiritual life, venial sin is the real and besetting danger. Earnest Christians rarely fall into mortal sin; if the temptation to mortal sin presents itself they are under no illusion as to its nature and meaning, and resist accordingly. Even if they fall, the very greatness of the fall sends them to repentance. But the constant daily temptations, the perpetual opportunity of petty sins,— these are the spiritual danger of earnest Christians. They do not kill the soul? That is true;

but they do reduce the spiritual vitality, they do keep the spiritual life at a low ebb. If one were to ask, Why do not "good people" make more progress in the spiritual life? I think the answer would be quite ready at hand — *tolerated venial sin.* So long as we are content to live at close quarters with all sorts of petty violations of the will of God, excusing ourselves on the ground that they are not of much importance, we cannot expect to advance in the spiritual life. Hence, I take it, the reiterated exhortations in the Prayer Book to acknowledge and confess our sins.

What is the penalty of sin? "The penalty of sin is to be a sinner." It is a great misfortune that most of our words describing sin and its outcome are words derived from legal process. This at once injects into the description of the relation of the sinner to God the notion of a possible arbitrariness in God's dealing with us. The average man appears to think that the Christian teaching is that God forgives or punishes sin just as He feels at the moment; that when He punishes He might just as well pardon if He wanted to — or vice versa. That can only be because we conceive both punishment and forgiveness as arbitrary, that is, as having no *meaning* in connection with the sin itself. But if we try to think it out, that is quite inconceivable. A sin is an act

having a certain reaction on the relation of our soul to God. It may injure that relation (venial sin) or it may destroy it (mortal sin); but in either case the outcome is not a punishment inflicted but a result that follows. There is no other punishment than that involved in the sin itself. Hell is the state of being in mortal sin, that is, of being excluded from the presence of God. God does not *sentence* any one to hell; the man who dies in mortal sin, dies with a destroyed spiritual capacity and therefore incapable of the Beatific Vision. The divine love always does what it can to win man from sin, but it cannot force men to give up sin. If man loves sin rather than God, that is the right of his free will. But the life and death of our Lord is the constant proclamation of the love of God for sinners, the proclaiming of the Cross the constant summons of the children to the Father. More than invite, not even God can do.

## XVII

## THE REMISSION OF SIN

THE New Testament has a good deal to say about sin and its effect on the relation of man to God. One of the most wonderful things about the revelation of God in Christ, is the revelation of the divine attitude toward the sinner. "While we were yet sinners Christ died for us." Christ came to "put away sin." In fact the life and death of our Lord are shown as an effort on God's part to overcome sin and death. The willingness of God to forgive is at the center of the Christian Revelation.

As we have seen in the preceding chapter, the Prayer Book simply echoes the biblical language about sin. It warns continually of the dangers of sin and warns the members of the Church to deal with it seriously, especially when they are preparing to approach the sacraments.

Now we can imagine some one coming fresh to this teaching and saying, "I see the truth of what the New Testament and the Prayer Book say about sin; I acknowledge my own selfishness

and need of forgiveness; I believe that I am truly repentant; what then am I to do to obtain forgiveness?" You remember that this is the question that was asked over and over again in the first days of the Church, and the answer was always the same. It was asked of S. Peter and the other Apostles on the first day of Pentecost when after S. Peter's sermon his hearers were "pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" It is asked of the Church by every one who is converted to the Christian Faith, and the answer is still the same answer that S. Peter made: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." There are objectors who ask, "Why be baptized? Is it not enough to repent? God's promise is to those who repent." True; God does promise remission of sins to those who repent, and more than that, *He tells them how to obtain it.* He promises forgiveness and *He appoints the instruments of it.* The Church has felt that it is so important that this should be made clear that it has put it in the Creed: "I believe in one baptism for the remission of sins." The Church sets out the conditions of baptism, it appoints a form for its administration, it sets apart a minister to perform the office. If any one still

asks, "Can I not be forgiven without baptism?" one can only reply that when a means of forgiveness has been provided it would seem pointless to ask what might happen if one did not use it — as pointless as for one to ask in a burning house, whether one really had to go down the fire escape. There are questions which sane people do not ask!

We can imagine a convert to Christianity who has received baptism coming back to a priest after a little while and saying, "I have fallen into sin again; what am I to do?" I understood when I was baptized that baptism could not be repeated. But *sin* has been repeated. Is it true that there is no farther forgiveness?" If there is no farther forgiveness, the Gospel is surely not so "Good News" as we thought it. Furthermore, there is nothing in the Gospel about a single forgiveness. There are warnings of the danger of post-baptismal sin; but the teaching of Scripture is that God will always forgive when we truly repent. So our answer is: "Yes, there is always forgiveness where there is repentance." The natural question of our enquirer will then be: "How, this time, am I to get forgiveness; what is the means provided? This is a perfectly natural question; if there was a means provided for the forgiveness of sins committed before baptism it is wholly to be expected that there will be

an equally definite instrument provided for the forgiveness of sins committed after baptism. If there is a man appointed by God to act for him in the one case, it is to be expected that there will such an one be found in the other.

Let us suppose that our enquirer when he has fallen into post-baptismal sin, instead of going to a priest and asking his questions, takes up his Prayer Book and tries to find if it has anything pertinent to say. He will find in the first office that he comes to a statement that will comfort him. The statement is this: "Almighty God . . . hath given power, and commandment to His Ministers, to declare and pronounce to his people, the Absolution and Remission of their sins." This "absolution and remission" which is "declared and pronounced" must be a definite act of some sort, like the forgiveness in baptism. But when did Almighty God give this? Our enquirer did not raise the question when he was baptized; but it interests him now in view of his wider experience. When is any such ministerial power conferred? He looks through his Prayer Book till he finds "the Form and manner of Ordering Priests" and there discovers that when a priest is ordained by a bishop, the bishop, with the priests present, lays his hand upon him and says: "Receive the Holy Ghost for the Office and

Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." [1] This would seem to be sufficiently explicit of the intention of the Church in ordination, and to explain who is the person competent to deal with the matter of post-baptismal sin. The conviction of the enquirer that this is in fact the mind of the Church will be strengthened when he reads in the exhortation at the end of the Communion Office the direction that the sinner who can not quiet his own conscience, who, that is, is in mortal sin, is to go to some minister of God's Word and open his grief. Thus his duty will become plain.

The statements in the American Prayer Book have been softened somewhat from those in the English Prayer Book; the softening being intended, I fancy, to make the American Book palatable to the spiritual dullness of the Eighteenth Century which was apt to be irritated by anything in the nature of sacramentalism — superstition, they would have called it. The English Book, in the long exhortation in the Communion Service tells the sinner who cannot quiet his own con-

[1] I neglect the alternate form as being very rarely used, and of no different effect.

science to "come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the Ministry of God's holy Word he may receive the benefit of absolution," etc. In the English Office for the Visitation of the Sick it is directed that "the sick person shall be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter," i. e., mortal sin; after which the priest is to give him a direct absolution —"I absolve thee from all thy sins, in the name," etc. The American Church declares, in the Preface to the Book of Common Prayer, that it "is far from intending to depart from the Church of England in any essential point of doctrine or discipline, or worship, or further than local circumstances require." There would not appear to be any "local circumstance" that requires the American Church to depart from the teaching of the Church of England and, indeed, of the whole Catholic Church, East and West, in this matter of the forgiveness of post-baptismal sin. We may take it as certain, in view of the above quoted language, that the American Church intends the practice of individual or auricular confession to continue.

The practice, of course, ultimately goes back to our Lord's commission to His Apostles: "Whose soever sins ye remit, they are remitted

unto them; and whose soever sins ye retain, they are retained." There are several points about that statement that need to be noticed. In the first place it is a commission to retain as well as to remit. The sins that are submitted to the possessors of the apostolic commission are not to be automatically remitted, but they are submitted for judgment. In other words, the priest in the confessional sits as judge, representing and holding the royal authority of our Lord. His action is a judicial action. Under our present discipline, or lack of it, it is only in rare cases that the priest retains the sins submitted to him; but he does so in cases in which he refuses absolution or postpones it. The early Church was much more severe in the matter of penance, and for public mortal sins enforced a penance extending over years, and in some cases refused absolution except at the point of death. The later discipline of the Church has inclined to the side of tolerance and charity, and has reduced the required penance for sin to a merely nominal amount, and grants absolution before the performance of the penance. It holds that those who are penitent need for their reformation the grace of God, and should not be left without the sacraments in their struggle with sin.

Further, the judicial nature of the power

committed by our Lord to the priest necessarily implies that the case on which he has to give judgment in exercising his power of binding and loosing shall be submitted to him *in detail*. The chief reason why a general confession such as that which the congregation is directed to make in the public services cannot be followed by a *sacramental* absolution, that is an absolution *conveying* the grace of pardon, is that there has been submitted to the priest no case on which to base a judgment. The priest cannot judge because he does not know. Absolution that is sacramental therefore can only follow confession made in detail, confession that is, stating the number and nature of, at least, our mortal sins so far as they can be recalled. It is true that in times of emergency, as in accidents by land and sea, before battles, etc., a general absolution is often, and rightly, pronounced; still this is only a conditional absolution, though the condition be not expressed. Normally, the conduct of the tribunal of penance requires the submission of individual sins and the consideration of them that judgment may be given. It must be remembered that all sins (at least mortal) must be submitted. It sometimes happens that a penitent wishes to submit some special sin and receive absolution for that. That is impossible for the simple reason that it is not a

sin that is forgiven but a *sinner* — one cannot be partly absolved and partly not.

There is one other thing that is involved in the judicial nature of the sacrament of penance — the *sentence.* This, which is called the *penance,* is, as I pointed out, usually some small act, some prayer or psalm to be said, which the penitent is directed to perform. But it must not be thought unimportant because it is small. It is part of the sacrament, and necessary to the integrity of the sacrament. If through forgetfulness or otherwise it is neglected, the fact must be mentioned in the next confession. But in addition to the penance of greater or less amount, the sentence of the judge may require *restitution;* that is, the sins submitted may be such as involve injury to our neighbor of such sort that it can and therefore must be made good. The rubrics at the beginning of the Communion Office direct the Minister to repel from the Holy Communion sinners of certain classes. This, of course, is not simply that the good name of the Church may be guarded, but that those who sin may not by an unworthy reception of the Holy Communion increase their condemnation. The rule will hold therefore in private confession that those who decline to set right the wrong they have done, as far as it is possible for them, must, for their own

sake be forbidden the sacrament. The confessor therefore, in the case of such sins as require restitution, will direct that such restitution be made; and though he then proceed to give absolution, it must be understood that the validity of the absolution depends on the good faith of the penitent receiving it. To decline to make restitution which is the condition of our receiving absolution, is, no doubt, mortal sin.

It is sometimes asked how the discipline of the Anglican Communion in regard to the sacrament of penance differs from that of the Roman Catholic Church. It differs in this: The Roman Church makes confession compulsory. Its law requires that all members of the Church shall make their confession at stated intervals, and, failing that, they have no right to the ministration of the Church. That is, the Roman Catholic Church takes the responsibility of conducting and directing the life of its members by means of definite regulations. There is, no doubt, a good deal to be said for that system; but it is not the Anglican system. The Churches of the Anglican Communion present the sacrament of penance to their members as a *privilege*. They do not say, "You must do this under penalty"; they say, "Here is a wonderful privilege and opportunity. If you really understand that this is the offer of

your Lord to forgive your sins you will not stop to question, you will be eager to receive." It is inconceivable that any one who has understood the Church's doctrine of the remission of sins should ever ask, "*Must* I go to confession?" Their only question will be, "May I then go to confession whenever I feel the need of it?" There is no doubt that the Anglican method affords place for much laxity and fails to keep ignorant and feeble people up to its ideals; but it avoids certain dangers of mechanical action, and places the responsibility for the conduct of the spiritual life where it actually belongs — on the individual Christian.

## XVIII

## PREPARATION FOR THE SACRAMENTS

A SACRAMENT is a supernatural act wherein God and man are brought into relation through the incarnate nature of the God-man. The impact of God on the spiritual nature of man is what is ordinarily described as *grace*. Grace is God acting on man. It is evident that when man draws near to God, inviting the fulfilment of the divine promises attached to the sacraments, it is essential that man should approach this act in such a spiritual state as to profit by it. For the sacramental action is reciprocal, the readiness of God to impart himself requires for its completion the readiness of man to receive and assimilate the divine gift.

What the Church thinks of this presence of God in the sacraments and of the need of preparation in our approach to Him is sufficiently plain from the care it takes to guard such approach. If the Church did not believe in a real action of God in the sacrament of baptism, or if it did not believe in a real Presence of our Lord in the sac-

rament of the Holy Communion, it is inconceivable that it should guard the approach to them with such care. If they are simply symbolic rites there can be no need of such detailed preparation in the approach to them. And, in fact, those who think of the Holy Communion as but bread and wine eaten as a memorial of our Lord's death do not feel the need of a preparation involving self-examination, confession and fasting.

Let us see what is the attitude of the Prayer Book in this matter of self-examination. The Shorter Exhortation begins: "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith," etc. The first of the longer exhortations goes more into detail in the matter of preparation, directing, "First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourself to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbors; then ye shall reconcile yourselves unto

them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hands; for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation."

Turning now to the Catechism, we find these questions and answers:

*Question.* What is required of persons to be baptized?

*Answer.* Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

*Question.* What is required of those who come to the Lord's Supper?

*Answer.* To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; and have a lively faith in God's mercy through Christ, and a thankful remembrance of His death; and be in charity with all men.

From these data we gather that the adequate preparation for the sacraments involves the following: Faith, self-examination, repentance,

confession (sacramental confession if needed — in case one cannot quiet one's own conscience that is, is in mortal sin), a firm purpose of obedience, charity with all, including intention of restitution, if necessary. This is surely a sufficiently definite programme and implies the highest sort of sacramental belief.

The fundamental requisite of our approach is *faith.* "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Without faith we should not be moved to act at all. But the faith that is required in our approach to God is not an intellectual assent to certain propositions; it is not even, as it is often expressed, faith in the promises of God; but it is faith in God Himself, that is, complete surrender of ourselves to God. We believe in God; and belief in any one implies readiness of self-committal to them. Therefore faith is the first step because we can take no other step until we have abandoned ourselves to God. When we think of faith as the first step in our approach to the sacraments, we see that it means a submission to God *as acting in a certain way, through certain means.* We approach whatever sacrament we are about to receive in confidence and expectancy that God will give Himself to us in that sacrament as He has promised. Faith

means that we trust ourselves to our Lord and His promised action without expecting or indeed wishing to understand *how* the promise can be fulfilled. Faith has no difficulty about regeneration in baptism or the Real Presence in the Holy Communion or about a priest being the instrument of the divine forgiveness in confession. It has no difficulty because of the completeness of its self-surrender. It reserves nothing in the obedience and it reserves nothing in the way of intellectual surrender.

He who has surrendered himself wholeheartedly to God in the act of faith cannot but feel pain when he realises that by sin he has violated the love of God. For that is the best account of sin, that it is a violation of the divine love, a wound willingly inflicted on Him who loved us and gave Himself for us. As we think of our approach to God in the way He has appointed we are confronted with the thought that we have blocked the way of approach by our own sins. Hence sorrow for sin, or repentance. That must be the root, the starting place of repentance, the sense that we would have wounded Love. Nothing else is adequate as the basis of repentance — not fear of the consequences of sin, not the pain of wounded pride which we call remorse; but just the feeling that we have, of our

own willing act, wounded the love which sought to draw us, shaken off with impatience the hand which sought to restrain us within the compass of the divine will.

But if repentance is to be adequate it must be intelligent. We cannot repent of being sinners; if we are sinners it is because we have wounded the love of God in certain definite ways. In other words, we do not repent of *sin,* we repent of *sins;* and we can only repent of such sins as we know that we have committed. Hence the need of self-examination. Self-examination is the reviewing of life in the light of the will of God, the careful going over the past with a view to detailed knowledge of our state which and which alone can serve as a basis for repentance. "The past is the past; why go over that? If you have done anything wrong the only medicine for that is to do right"— so men say. But the sin that is past — the sin of yesterday, of last week, of last year, is still a fact in my spiritual being until it has been dealt with according to God's will. Forgetfulness is not the same thing as forgiveness; my sin remains until I have repented of it. The first "right" thing one has to do after sinning is to come to God in repentance. Those who tell us to forget the past and live in the present, doing good now, would hardly so

direct one who had injured *them.* We should not expect to find them saying to a man who had broken into their house, or run off with their motor, "Never mind the past, my good man; what does the past matter? Turn your face to the morning and live for the future!" It is only when God is injured that men think the injury of small consequence.

Self-examination is the only adequate means of knowing how our spiritual life is progressing, of how we stand in the sight of God. It is not difficult and it is of great spiritual profit if it be systematic and frequent. Those who examine their consciences daily do not find the practice difficult, and they do find that the effect on their lives is very deep and that they are in a state of constant readiness for the sacraments.

Among the other advantages of frequent self-examination is this, that it renders it impossible to ignore the existence of mortal sin. It is strangely possible for us to ignore our own spiritual state if we want to do so. It is possible to remain long in mortal sin if we shut our eyes and think about something else. But self-examination makes that impossible. It keeps the conscience alert. If we have fallen into mortal sin, the sight of that sin when we make our self-examination distresses us. It is that unquiet con-

science which sends us to the "Minister of God's Word" to "open our grief" and receive the comfort of absolution — how great a comfort only those can know who have experienced it.

To the completeness of our repentance it is sometimes necessary that we should evidence it by external acts. We are to be in love and charity with all men, so far as in us lies. It may be that between us and our neighbor there is some separating bar, a bar that we have erected. That bar must be removed. Read carefully the rubrics at the beginning of the Communion Office; they make plain the Church's attitude in this matter. Read the first of the long exhortations: "And if ye shall perceive your offences to be such as are not only against God, but also against your neighbors; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hands." You are in love and charity when you have done all that in you lies to remove ground of offence between your neighbor and yourself. You are in charity, not when you have certain feelings toward your neighbor, but when you are ready and

willing to pursue a Christian course of conduct toward him.

It may be that under this broad head of sins against charity there are certain sins which have injured your neighbor; whether he knows it or not is unimportant. Have you profited in any way by your sin? In that case the wrong done by which your neighbor has been injured and you have profited must be made good. Restitution must be made. If you have injured any one's reputation, if you have retained any one's property, you must make it good. There can be no true repentance if we are unwilling (we shall not always be able) to undo the harm we have done.

Finally, as we review our lives and become conscious of their manifold sins and failures, we must approach the sacraments with a full purpose of amendment of life. This is one of the requirements, no doubt, that gives us pause. We know that we have made our communion many times with a purpose to amend, and *we know that in fact we have not amended.* That, no doubt, is serious. It is very serious if it be case of mortal sin, because mortal sin can be overcome by God's grace if we have the full purpose to use that grace. Venial sins are more difficult to deal with and require more patience on our part. We have gen-

erally spent a good deal of time learning venial sin; we have cultivated impatience, or an uncontrolled mind which makes prayer difficult or minor forms of pride. It requires time and patience and infinite care and watchfulness to root out the habits we have formed. The test of our purpose of obedience is whether we want to root out sins and are diligently trying to do so; the evidence of struggle in our lives will be the evidence of purpose.

So the Church tries to guard us and guide us; and loyally following her guidance, applying in detail her councils, we can always approach our Lord with glad hearts and the certainty of the comfort and consolation of His Presence.

## XIX

## THE REAL PRESENCE IN HOLY COMMUNION

THE doctrine of the Real Presence expresses the conviction of the Church that our Lord Jesus Christ is really present in the Blessed Sacrament. This presence is due to the fact that the bread and the wine, when the words of consecration are said over them by a priest, become the Body and Blood of Christ. Nobody pretends that this change is one that is easily explained or understood. It is one of the most profound mysteries of the Christian religion, and must be taken on faith. We are to believe that the consecrated bread is the Body of Christ, and the consecrated wine His Blood because of His words, "This is my body" and "This is my blood"; not because it is intelligible to the natural reason.

Of course nobody believes that the Body and Blood of Christ are present in the Sacrament in a carnal, local, physical sense. He is not present in the same way as our bodies are present in a definite place at a particular time. We are not

told to believe that we press with our teeth the carnal flesh of Christ as we do our material food. As the Twenty-eighth Article of Religion says, "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner." Nevertheless the sacred Humanity of our Lord is really present. That Humanity, which hung upon the Cross and rose from the tomb and is now enthroned in glory in heaven, is present wherever the Blessed Sacrament is on earth.

It is important to remember that it is the risen, glorified Body of Christ which is present on our Altars. The presence of His natural body in the bread and wine at the Last Supper can only be explained as miraculous. His glorified Body is no longer subject to the laws of material bodies in our three-dimensional world. It is conceivable that the Body of Christ may now be a four-dimensional Body; but how such a Body can be present in our three-dimensional world is entirely beyond our present comprehension. If we lived in a flat world and knew only the two dimensions of length and breadth, we should be at a loss to understand the presence in our midst of a body that possessed length and breadth and thickness; and yet its presence would be very real. So in our world the presence of the risen, spiritual Body

of Christ may be very mysterious, but at the same time very real.

There is in our daily sense experience a simple phenomenon which is parallel to the presence of our Lord's Humanity in the Eucharist. Take any object in the natural world: a bright star in the heavens, for example. It becomes present on the retina of the eye of each one of us at the same time, without being divided into fragments. It becomes a present reality in each separate consciousness. And yet if anyone made the statement that any star could be present in many places on earth at the same time, we would be inclined to regard it as an absurd assertion. In somewhat the same way as the star becomes present in the mental consciousness of each one of us, the Body of Christ becomes present on every Altar, and in each particle of the consecrated elements, for us to offer to God as our Sacrifice, and to receive into our souls and bodies as our spiritual food.

M. Bergson has said, " A body is present wherever its (attractive) influence is felt." The human bodies we now possess can make their influence felt only where they are locally and corporeally present; but the risen Body of Christ can make its influence felt wherever a few of the faithful are gathered together and a priest utters

the sacred words of consecration over the bread and wine.

The alternative to belief in the Real Presence is belief in a real absence. Of course all Christians believe that the Divine nature of Christ,— His Eternal Godhead,— is present everywhere. The presence of His Divine nature is not here in question. What we are considering is, whether we may believe that the human nature of Christ, — comprising His Body and Mind and Spirit,— is really present amongst the assembly of the faithful, as it was among the disciples in Galilee, or only that it is far away in some distant heaven. One or the other must be true. We cannot have it both ways.

Now it is not of much consequence what any individual in the Church believes on this subject, — be he layman, priest, or bishop. The important question which we are trying to answer is, what does the Church authoritatively teach on this matter in the Prayer Book? That is very easy to find out. We are in fact troubled by an embarrassment of riches,— there are so many phrases in the Book of Common Prayer that bear precisely upon this question. We have space to look at only a few of them.

Let us first turn to the Church Catechism. To

the question "What is the inward part, or thing signified?" this answer is given: "The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper." Then the further question is asked: "What are the benefits whereof we are partakers thereby?" And the answer is: "The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine." If the Church intended to make it clear that she believes in the Real Presence of Christ in the Eucharist, it is difficult to see how she could have used any plainer words. If the Church did not mean that, these answers in the Catechism are most confusing and mystifying.

In the Prayer of Consecration we pray, "that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood." And later in the same prayer we pray "that we may worthily receive the most precious Body and Blood of thy Son Jesus Christ." This must be very uncomfortable language for both priest and people to use, if they do not accept the Catholic doctrine of the Real Presence.

In the sentences which are pronounced by the priest when he communicates the people he is

directed to say "The Body of our Lord Jesus Christ" and "The Blood of our Lord Jesus Christ." Then in the prayer of thanksgiving we use the words: "that Thou hast vouchsafed to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ." All of this is so strikingly clear and definite and unmistakable that it seems capable of only one interpretation.

In the rubric just before the priest gives Communion to the people he is directed to give it "To the People also in order, into their hands, all devoutly kneeling." This requirement that the people should kneel when they receive the Blessed Sacrament caused great searchings of heart among the Puritans in England in the sixteenth and seventeenth centuries. They made frequent attempts to persuade the authorities of the Church to abolish this requirement and to permit people to sit in their pews when they received the Sacrament. They were pleading not for greater ease or convenience. The Puritans had no desire to make people more comfortable. They were pleading for language that would commit the Church to a belief that the bread and wine were simply symbols of an absent Christ. The fact that the Church steadily refused to accede to their

requests is strong evidence that the Church has always adhered to the traditional Catholic belief in the Presence of our Lord in the Eucharist.

Finally in the first of the two long Exhortations at the end of the Communion Office we find these beautiful words: "Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament." No words could express more clearly the belief of Catholic Christians that our Lord, in the words of S. Paul, was both "delivered for our offences and rose again for our justification." The Catholic religion holds that our Lord not only died for us upon the Cross, but also gave Himself to be our Food in that Blessed Sacrament, so as to convey to us His justifying grace. Protestantism, in former days, believed that He died for us upon the Cross; and that we appropriated the benefits of His death by faith only. Modern Protestantism has largely given up even the belief in the atoning merits of the Cross. The words quoted from the Exhortation show plainly that the Prayer Book teaches the Catholic rather than the Protestant doctrine.

## XX

## THE EUCHARISTIC SACRIFICE

FROM primeval days every human tribe has offered some kind of sacrifice to its god. We all have in our nature some traces of these primitive tribes. In the average modern congregation most of the tribes of the ancient Anglo-Saxon world are represented. Our ancestors came from various nations in Europe; and far back in the remote past, antedating even the birth of Christ, our ancestors in those European countries,— in the hills of Ireland, by the Lakes of Britain, or in the forests of Germany,— were wont to gather together before an altar; and at that altar there stood a priest, who as their mouthpiece and representative offered a sacrifice to some god.

Whenever therefore we assemble in church to take part in the Celebration of the Holy Eucharist, we instinctively feel akin to peoples of all races and all times. Buried deep in the innermost being of every one of us is the instinct which tells us that it is right and fitting to gather to-

gether to offer some kind of sacrifice to God. It is in the blood, we cannot help it; no matter what our religious beliefs may be, there is that deep inborn instinct, coming down through countless generations from primeval ancestors, which leads us to assemble before an altar, to speak through the priest as our mouthpiece to God, and to commission him as our representative to offer for us a sacrifice to God.

It is an interesting study to try to discover what the offering of sacrifice has meant in the past. If we investigate the history of the ancient races of the world, we shall find that in the infancy of many of these races there prevailed the horrible repulsive practice of human sacrifice. This practice is still observed to-day by some of the more ignorant races of the world,— the offering of human blood upon an altar to God. More frequently however we find traces of the offering of the blood of animals upon the altar; and in many instances the offering of the fruits of the earth,— the wheat and the corn and other products of the harvest,— as a thank-offering to the particular god in whom that race or tribe believed. There has always been the sense that the sacrifice was to be made to one who was feared and loved, and out of that which cost something to the giver. Thus we find always, underlying the sacrifice, a

recognition of the power and over-lordship of God. This was a right instinct, however it manifested itself, whether in the sacrifice of human life, or of animal life, or of the fruits of the earth.

Now the Christian sacrifice which we offer in the Holy Eucharist does not destroy, it rather continues the religious traditions of the race; but all that is gruesome or cruel in the practise of human and animal sacrifices has passed away. We come to God as did our forefathers, or the people of other races and tongues, to offer our sacrifice, our holy gifts, in this sacrifice of the New Covenant instituted by our Lord Jesus Christ.

And what is it that we offer to God in the sacrifice of the Eucharist? We offer primarily the Lamb of God who was slain for the sins of the world; and in so doing we offer the one, true, pure, and perfect sacrifice. We plead before God the sacrifice He made upon the Cross for the sins of the whole world, and in doing that we are offering to God the most complete and acceptable offering that could be offered by human hands. But the sacrifice which we offer is not wholly objective. We offer in union with that sacrifice ourselves, our souls and bodies, "to be a reasonable, holy and living sacrifice to God." We offer ourselves in Christ, sanctified by His merits, puri-

fied by His grace, our imperfections covered by His perfection. The clouds of incense ascending before the altar symbolize the merits of Christ in this sacrifice covering our sins and ascending to God as a sweet-smelling savor.

That is the sacrifice we offer to God whenever we are present at the Holy Eucharist. We are taking part in a great action. We should not think of it so much as a form of words, it is a great action: the offering of ourselves in and with with our Lord Jesus Christ to our Father in heaven. That action is preceded by the rehearsal of the Commandments of God, by the reading of selections from the Epistles and Gospels for our edification, by our profession of our faith in the Creed, by intercessions and prayers for the whole state of Christ's Church, and by the confession of our sinfulness. It is followed by thanksgiving and a great act of praise to God in the Gloria in Excelsis. But the essence of the transaction is to be found in the Prayer of Consecration, when we offer ourselves in and with Christ to the Father. We are thereby fulfilling the injunction of S. Paul: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It does not make any vital difference whether we attend to each

particular word of the service or not; in fact, one may conceivably join in this holy sacrifice of the Eucharist without hearing a word that is spoken from the altar. If we take part in this great action by offering ourselves to God, our souls and bodies, in union with our Lord's perfect offering of Himself, we are taking part in this service in an edifying way.

This act of self-consecration should never be absent from our worship. Every time we are present at the Eucharist we should make an effort to detach ourselves from all that is sinful and renew our consecration to God and all that is good. That is something that we need to do very often if we are trying to live earnest Christian lives. We need very often to detach ourselves from everything worldly and sinful, and renew our union with our Lord Jesus Christ; as we offer Him to God we must offer ourselves to God. We should do this at least on every Lord's Day. It was a true instinct in the Church which has made this offering of ourselves in the Eucharist the crowning act of all events in our lives. The burial of some one we love, the marriage of a Christian man and Christian woman, the ordination of a man to the priesthood, the consecration of a Bishop, the opening of a council or a convention, the consecration of a King, or any great

act in our individual, national, or ecclesiastical life, should be crowned and consummated by the great offering of the Holy Sacrifice in which we present Christ and ourselves in union with Him to God.

## XXI

## THE CHIEF ACT OF WORSHIP

THERE are many churches in the Anglican Communion in which the Holy Eucharist is celebrated every Sunday as the chief act of worship. Those who enter such churches for the first time often express surprise at the kind of worship being offered. It does not seem to be like the worship in other Episcopal churches with which they have been familiar. Perhaps they are sufficiently versed in the Prayer Book to understand that it is the Holy Communion that is being celebrated; but they do not understand why so few people, or none at all, should receive Communion. Perhaps they are not Church people and therefore have not the slightest notion what is going on. Any regular attendant of such a church if asked by those people why they had that sort of worship ought to be able to answer them. Let us now try to see what that answer would be.

First of all let us get it clear in our minds what this service is. It is the Lord's Service, the one

act of worship instituted by our Divine Saviour. On the night before He died He took bread and wine and instituted the sacrifice of the New Covenant, as a perpetual memorial of His Body broken and His Blood shed upon the Cross for our redemption. He said to His disciples "Do this in remembrance of Me." You may call it by any name you like, the Lord's Supper, the Holy Communion, the Holy Eucharist, the Holy Mysteries, the Holy Sacrifice, or the Mass; but in any case it is the Lord's Service,— the one kind of worship He commanded us to offer.

That this was the common act of worship on the Lord's Day among the early Christians is plain from the Acts of the Apostles. In many passages we read that the disciples came together on the first day of the week "for the breaking of bread." That was the name then commonly applied to that service. For example, we read, "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them." This continued to be the chief act of worship everywhere in the Church until the days of the Reformation. The various Protestant sects that then arose substituted different forms of man-made worship for the ancient and divinely established worship of the Eucharist. But the Book of Common Prayer is witness that

the Church of England retained the Lord's Service as the chief act of worship for every Lord's Day. This is shown by the fact that the Eucharist is the only service in which the Prayer Book orders a sermon to be preached, the banns of marriage to be published, and other notices to be given to the people,— all of which implied that in the mind of the Church this was the service at which the bulk of the congregation would be present. In addition to this fact the Prayer Book sets forth a collect, epistle and gospel for every Sunday in the year, which implies that the Holy Communion was to be celebrated at least every Sunday.

How then did it come about that the Communion was celebrated so often when the greater part of the congregation were not making their communion, or when no one except the priest received communion? It was largely the result of the change in the social habits of the people. At first the Holy Communion was celebrated only once on the same day, and then most of those present made their communions. But that was because people did not take the first meal of the day until about noon. Therefore they could easily receive fasting at any hour in the morning, and thereby be obedient to a universal Christian custom. For it was felt from the beginning that

out of honour to the Holy Sacrament this sacred Food should be received as the first food of the day. Gradually however the social custom arose of breakfasting early in the day. As that custom spread, the Church began to have two celebrations of the Eucharist every Sunday, the early one for communion, and the later one for worship.

This was a perfectly legitimate development. Our Lord Jesus Christ is present in the Blessed Sacrament for two purposes, to be our Sacrifice and to be our spiritual Food. That is why the Altar, a place on which sacrifice is offered, is also called the Lord's Table, because it is the place where we receive our spiritual food. The Church Catechism puts the sacrificial purpose of this sacrament first, in its answer as to why the Sacrament was ordained: "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." Therefore we are at liberty to emphasize either aspect of this rite. We may use it primarily for making our communions, or we may use it primarily as a means of worship. For that reason the Church was acting within her rights when she began to have two celebrations of the Eucharist every Sunday, the early one for communion, and the later one for worship.

Now just what do we mean by saying that the Eucharist may be used for worship? Or to put it in another way, what do we mean by the Eucharistic Sacrifice? We mean that in this service we worship God by offering to Him Christ Crucified as our sacrifice. Through the consecration by the words of the priest the bread and wine become the broken Body and the poured-out Blood of Christ, and we then offer them to God as we say in the Prayer of Consecration, "We do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make." We plead the great Sacrifice once for all offered and made upon the Cross for the sins of the world. Just because we are all sinners, this ought to be the key-note of our worship whenever we appear before God. If we were sinless beings, then it is conceivable that some other kind of worship might meet our needs. But being what we are, we cannot ignore the supreme fact that God has sent His Son into the world, and the world nailed Him to the Cross. That offering determines what is to be our relation to this sinful world. We must be crucified unto the world. And we must not be ashamed to bear the Cross and to hold it up before an unbelieving world. We must glory in the Cross.

We can do that best by making it the fundamental element in all our worship. "God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world."

We need have no fear that we are in the minority, that we are doing some strange thing, in taking our share in this kind of worship. It would indeed make little difference whether most Episcopal Churches had this kind of worship or not, for the Episcopal Church is a very small segment compared with the whole Catholic Church of all the ages. We are not in the minority. When we are taking part in the Lord's Service as the chief act of worship on every Lord's Day, we are one with the early Christian disciples and the Apostles, breaking bread from house to house. We are one with all the Christians of the world for the first fifteen centuries. We are one with three-fifths of all the Christians in the world today. We are one with that great company "of all nations, and kindreds, and people, and tongues" who stand before the throne of God in Heaven, adoring the Lamb, as it had been slain, and offering the Eucharistic sacrifice.

## XXII

# THE RESERVATION OF THE BLESSED SACRAMENT

RESERVATION of the Blessed Sacrament has been widely practiced in the Church from the earliest times. The fact is singularly well attested and there is no need here to go into the details of the evidence for it. It will suffice to cite our earliest witness, Justin Martyr, who wrote about the middle of the second century. He is explaining the worship of the Christians to the Roman authorities, and we may assume that the services which he describes as in use in the middle of the second century have been in use for some time preceding that date, and that therefore the practice of Reservation as he describes it is in fact considerably older than the date of his Apology. This is what he says: —

"When we have finished our prayer, bread is brought and wine and water, and the president sends up both prayers and Thanksgivings as best he can, and the people express assent by saying the Amen. And there is the distribution and the

partaking by each one of those things over which the Thanksgiving has been said, and these are sent to those who are not present by the hands of the deacons." It will be noted that nothing is here said of the sick; the sacrament is sent to those members of the Church who are not able to be present. I notice this because our evidence of primitive practice shows that Reservation was not exclusively for the sick. It was considered of great importance that the sick, and especially those who were in danger of death should receive the Sacrament; but it was also held important that every one should receive frequently, and it was consequently sent by the hands of the deacons to such as were unable to be present at the public service. But it was not long before this method was, in large measure at least, superseded by private reservation: that is, Christians were permitted to take from the public administration of the sacrament the Sacred Gifts, and to keep them in their own houses and to communicate when they saw fit. This practice was greatly favored by the conditions of the Christian community during the era of persecution, but it survived after the persecution passed away. There is little evidence at any time of the celebration of the Eucharist in private houses for clinical communions. After the Church came to have its

own buildings and untrammelled worship, celebrations in private houses for any reasons were discouraged, and reservation preferred.

During this early period it is certain that reservation was almost universally under the single species of bread.

Later in the history of the Church private reservation came to be considered undesirable and was at length prohibited. Reservation now became official, and the tendency of the early Middle Ages was to administer under both kinds and commonly by intinction; only under very special circumstances would the species be administered separately. In the West, in the later Middle Ages, there is a reversion to the primitive custom of administration under the species of bread only. This of course was coincident with the withdrawal of the chalice from the laity.

We may sum up by saying that the evidence at hand shows that it was, from the earliest times, the practice of the Christian Church to reserve the sacrament of the Holy Eucharist for the purpose of communicating those who are unable to be present at the public service, and that, with certain exceptions such as the communion of the newly baptized at solemn seasons, there is no evidence of the existence of any regular practice of reserving the species of wine. Reservation is

normally reservation of the species of bread. This is the Western use. In the East reservation has always been practiced, but there the reservation of the intinct species has been maintained. The species of bread is wet with the species of wine and then dried and reserved. *Reservation is and always has been the use of the Christian Church.*

In opposition to this Catholic use, it is maintained, the Prayer Books of the Church of England and of the Protestant Episcopal Church forbid reservation. That, in any case, is too strong a statement of the fact. If the Prayer Book forbids reservation it forbids it only by implication. The rubric at the end of the Communion Office is as follows: —

"And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same."

Now there are several things to be said about this:

In the first place it is not contended by any one, I think, that the intention of the framers of the rubric was to forbid reservation. Some of the clergy who took part in the revision of the Prayer Book in 1661 when this rubric was introduced

believed in reservation; we have the evidence of their writings to this fact. But in framing the rubric there was no question of reservation. It was framed to meet an abuse (which we may hope was feared rather than existed) possible under the rubric of 1559 to the effect that "if any of the bread or wine remain, the curate shall have it for his own use." It was feared that in cases of over consecration the curate might "take for his own use" what was left of the consecrated elements, as well as (what the rubric intended) of the unconsecrated. Hence the 1661 rubric directing the immediate consumption of the consecrated bread and wine. But, it is maintained, whatever may have been the intention of the framers of the rubric, the rubric as it stands in the Prayer Book to-day does actually forbid reservation. Archbishop Temple in an opinion delivered in 1900, held that reservation was "quite consistent with the Christian faith, and there was nothing in it that was wrong in itself." But nevertheless he held, "the Church of England does not allow reservation in any form, and that those who think it ought to be allowed — are not justified in practicing reservation until the law has been altered." [1]

[1] Archbishop Temple had to take into account the XXVIIIth Article, which has not to be considered in our case.

But is this rigorist interpretation of the rubric necessary? I do not think that it is. If it could be shown that the rubric was intended to prevent reservation, then it might be contended that what I propose is a dishonest attempt to "get round" the rubric. But considering the admitted intention of the rubric, I do not think it is open to that charge. If when the Holy Communion is celebrated a certain portion of the consecrated elements is administered to the people, and another portion is placed in the ciborium and enclosed in the tabernacle for future use in communicating the sick, what remains after the communion will be so much of the bread and wine as remains on the altar. What has been appropriated to special use cannot be said to remain in the sense of the rubric.[1] Believing, as I do, that the rubric does not intend to prevent reservation, I think it quite fair to act on this interpretation of it.

Failing that, what is one to do about communicating the sick? I suppose that many would answer, Why not use what the Prayer Book provides, and celebrate the Holy Communion in the house of the sick person? The answer is that in many cases one cannot — in the majority of cases

[1] MacColl, "The Reformation Settlement," p. 168.

in the work of a city parish which at all ministers to the spiritual needs of the poor one cannot. There are certain conditions of leisure and prosperity under which the Holy Communion can be with some approximation to reverence celebrated in a private house; but it cannot be so celebrated at midnight at the bedside of a dying person, or in response to a hurry call to a hospital, or in the bedroom of a tenement house. There are many cases in which neither time nor circumstances permit of a celebration.

Again: what are we to do? Apparently we are to wait until the General Convention of the Church can invent a suitable rubric which will permit the sacrament to be taken to the sick, and at the same time prevent any one from treating it as though they believed what the Prayer Book teaches about the Real Presence. Practically, we are being told that it is better that sick folk should die without the Blessed Sacrament than that provision should be made for communicating them under conditions which will permit of the worship of Jesus Christ present in the sacrament.

Are we to wait then? No: some of us have ceased to wait long ago. Our action has been taken on the assumption that a practice which is of universal prevalence in the Church in the past,

and is enforced by unrepealed Canon law [1] in the Anglican Church, does not require any further direction to enable present use. As has been pointed out recently by Dr. Darwell Stone, "The act of reserving the Sacrament may well be regarded as part of the ordinary method by which the parish priest secures that he can give communion to those who need it, so that reservation in a parish church, as distinct from a private chapel, for reservation in which leave is certainly required, does not require any direction or sanction from the bishop." [2]

I would insist that the Reserved Sacrament is not simply desirable, but necessary to the carrying on of a parish work where the Catholic Religion is believed and practiced in its entirety. As a concrete case makes this fact more vivid than many pages of argument, I will tell of a personal experience of a not unusual type.

On a day not long ago the telephone rang in the middle of the afternoon, and I was asked whether the sacrament could be sent at once to a hospital. It appeared that a man had been taken to the hospital, and that the physicians on examination had determined that an immediate operation was necessary. The man was already being

[1] Stone, "The Reserved Sacrament," pp. 24–26.
[2] *Ibid.*, p. 89.

prepared for the operating room. He did not belong to my parish; but his own parish was in a distant part of the city and there would be no time for his rector to reach the hospital before the operation, and moreover, the Blessed Sacrament was not reserved in the parish to which he belonged. I was called because it was known that the Sacrament was reserved in the church of which I am rector. Within twenty minutes from the call a priest had taken the Sacrament to the hospital and communicated the man. He then went to the operating room and there died.

In such cases a service for the Communion of the Sick is of no avail. Nor will any rubric that can be invented permitting reservation for known cases help us. The only thing which covers our constant need is perpetual reservation. And inasmuch as there appears to be nothing in the law of the Church of God to prevent reservation, why are we anxious about legislation?

It is said that there would be small difficulty in getting legislation permitting reservation for the sick, if reservation for the sick were all that was wanted by the advocates of such legislation. The demand for reservation for the sick is regarded, in other words, as a blind to gain the Reserved Sacrament for devotional purposes.

Now this is distinctly not true. Reservation is desired and practiced primarily for the sick. At the same time, speaking of course only for myself, I would say quite frankly that the devotional use of the Reserved Sacrament seems to me of great spiritual value. Such devotional uses are, no doubt, of late development in the Church. But devotional practice is one of the things in which we may very well look for continual development. I see no ground for objecting to a service on the ground that it is modern. Indeed, one cannot very consistently do so when one considers that the services of devotion to our Lord present in the Blessed Sacrament are older than the much esteemed service of matins. We are, too, constantly revising the Book of Common Prayer in answer to a demand for "more flexible" and "popular and attractive" services. All people are not "attracted" to all services: it may be that there are considerable numbers who would be "attracted" by Eucharistic services. If so it would surely be in line with our modern legislation to permit them. Still, I hold no brief for the authorization of such services as Benediction. What I would insist on is the value of devotion to the Reserved Sacrament as a mode of our Lord's self-manifestation. If any one does not believe in the Real Presence, there is nothing

more to be said. But when such belief exists, experience shows the tremendous value of the devotional approach to our Lord present under the forms of bread and wine. Of this devotional use we will not willingly be deprived.

In conclusion: There is nothing in the formularies of the Church to which we belong which forbids the reservation of the Blessed Sacrament. And inasmuch as such reservation has been an universal practice in the Catholic Church at all times, there would seem to be no need of any special legislation concerning it. The danger is lest attempted legislation should contravene Catholic practice and, being null from the beginning, simply plunge us into confusion. It is at present within the right of the priest, having cure of souls, to reserve the sacrament under such conditions as shall enable him to fulfil his spiritual obligations to them. As to the permissibility of special services of devotion to our Lord present in the Sacrament, the question ought not to be complicated by importing into it our eucharistic beliefs or disbeliefs, but should be decided on the general ground of the permissibility of any service not put forth by the Church or licensed by the ordinary. Of course, the ordinary may now license a service of Benediction on the same grounds as those on which he would license a

service for a Social Service meeting or a meeting of the Brotherhood of S. Andrew. But such private acts of devotion as grow out of the fact of the reservation of the Sacrament in such places that the faithful may approach it, in their very nature as acts of private devotion, need no authorization.

NOTE.— Two recent books are to be commended. "The Reserved Sacrament," by Darwell Stone, D.D., is a brief but exceedingly able discussion of the whole case of reservation. "The Sacrament Reserved," by W. H. Freestone, M.A. (Alcuin Club Collections), is a thorough survey of the evidence for reservation during the early and middle ages of the history of the Church. It is indispensable to any study of the subject. Both books bear the American imprint of the Young Churchman Co.

## XXIII

# ESSENTIALS OF CONTINUITY IN THE MINISTRY

IN this matter of continuity in the Christian Ministry, as in all other matters relating to the Christian religion, it is well for us to remember that it is not what we think or like that is important, but what are the facts. It is not a question as to what kind of a ministry we would devise if we were founding a church, but what kind of a ministry did Christ institute in the Church that He founded. The story is told of an old man, of liberal theological views, that, after hearing an old-fashioned Presbyterian minister preach on a Hell of literal fire and brimstone, he remonstrated with the preacher on the ground that people would not tolerate such a Hell as that.

The Kingdom of God is not a democracy, but a Kingdom; and in that Kingdom God is both King and Law-maker. We may not like to have it so, but so it is. The question before us then is:

what kind of a ministry has God instituted to carry on the work of His Church on earth?

From the earliest days of the Christian Church, as we learn in the Acts of the Apostles, the followers of Christ endeavored to continue not only in the "Apostles' doctrine," but also in the "Apostles' fellowship." In other words they submitted themselves only to ministers who were in succession from the Apostles of Christ. Apostolic succession is a somewhat formidable phrase, but it expresses a very simple idea. As the Father sent His Son Jesus Christ unto the world, so the Son sent forth His Apostles with Divine authority and promised to be with them "all the days, even to the end of the world." The powers which they exercised,— such as the powers of ordaining to the ministry, consecrating the Eucharist, and absolving from sin,— were bestowed upon them by Christ Himself; and those same powers they conferred upon their successors, the Bishops and the Presbyters or Priests upon whom they laid their hands. No man henceforth might presume to exercise such powers in the Church, unless he were duly ordained by some Bishop in this line of Apostolic Succession.

Strictly speaking, the Apostolic Succession is not a line but a net. Each Bishop must be con-

secrated by at least three other Bishops, just as each loop in a net adjoins several other loops. If the Apostolic succession were simply a line of Bishops, and it could be proven that one Bishop in the line was an impostor and had never really been consecrated, the whole subsequent line would be invalidated. A net however is very different from a line. Just as one imperfect loop cannot destroy the whole net, so one counterfeit Bishop cannot weaken the authority and powers of the whole succession of Bishops throughout the world. It requires very little historical proof to show that the Bishops of the Catholic Church in the twentieth century are in direct, tactual succession from the original Apostles.

The fundamental question at issue to-day between the two great groups of Christians, Catholic and Protestant, is whether the authority of the Christian ministry is from heaven or of men. Catholics hold that the episcopate and the priesthood derive their authority from above. The authority to minister has come down from Christ through His Apostles to the clergy of every age. Protestants hold that their ministers derive their authority to preach and administer the sacraments from the congregation of Christian men. According to the Protestant theory it would not be essential that a man should be or-

dained by the laying on of a Bishop's hands. It would be sufficient if he were set apart and commissioned by the congregation.

If we study the early history of the Church as contained in the Acts of the Apostles, we are impressed by the fact that the laying on of the hands of Apostles is always insisted on before any man can be allowed to exercise the ministry.

This Apostolic recognition was regarded as proof that the man had a mission from Christ Himself. The early Christian Fathers, such as S. Clement of Rome, S. Ignatius of Antioch, and S. Irenaeus, bear witness to the continuance of this principle in the age immediately following that of the Apostles. The early heretical sects,— such as the Montanists, the Novationists, the Donatists, and the Arians,— however far they may have departed from the Apostle's doctrine, never permitted any departure from the principle of historic succession from the three-fold Apostolic ministry of Bishops, Priests, and Deacons. Throughout the early Christian centuries,— in fact down to the age of the Reformation,— we find everywhere prevalent the same idea as to the essentials of continuity in the Christian ministry. The universality of this idea argues some powerful authority behind it; either the express commands of Christ to His Apostles during the great

Forty Days, or the leading of the Holy Spirit. Otherwise some other kind of ministry would have cropped up here and there, as being equally serviceable to the Church.

The position taken in the Book of Common Prayer ranges us definitely on the Catholic side of this controversy. It cannot be seriously questioned that the Prayer Book provides for the making, ordaining, and consecrating of Deacons, Priests, and Bishops; and that these are the only kinds of ministers who are permitted regularly to minister to our people. The Preface to the Ordinal bears testimony to the Church's conviction that these three orders of ministry are no mediaeval nor modern invention, but date from the time of the Apostles:

"It is evident unto all men diligently reading Holy scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,— Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these

Orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said Functions except he be called, tried, examined, and admitted thereunto according to the Form hereafter following, or hath had Episcopal Consecration or Ordination."

Article XXIII is equally explicit in forbidding any kind of a minister to officiate in our churches, who has not been properly ordained by lawful Bishops:

"It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard."

When a priest is instituted into a new cure, the following is the opening sentence in one of the prayers which the Bishop is authorized to use:

"O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with

the Ministers of Apostolic Succession to the end of the World."

A further indication of the Church's teaching on this subject is to be found in the requirement of the General Canons that no person may officiate in any of our congregations without sufficient evidence of his being duly licensed or ordained to minister in this Church. Moreover the Canons expressly provide for the admission to our ministry of such ministers as have already been ordained by Bishops not in communion with this Church. Thus the Canons doubly emphasize the necessity of valid ordination to the ministry by lawful Bishops.

It may surprise some people to learn that the Prayer-Book is so definite and restrictive on this subject of the ministry. The Church's attitude would doubtless appear to them intolerant and bigoted, not to say arrogant. They would be inclined to ask what difference it could make whether a Christian minister had been ordained by a Bishop in succession to the Apostles or not, provided he were a good man. In answer we must say that it is simply a question as to whether a man has or has not been authoritatively commissioned to represent Christ and His Church. It is not at all a question of moral character nor

of intellectual ability, nor even of spiritual attainments. A Christian minister, who has not been episcopally ordained, may be a better man morally, a wiser and more highly educated man, a more eloquent preacher, and better equipped in spiritual discernment than many priests of the Church. He has not however been given authority to make the bread and wine the Body and Blood of Christ, to bless in His name, nor to absolve a penitent sinner. Indeed the ministers of non-episcopal churches do not claim to possess these powers. They claim simply that they have been given by the Holy Spirit the power to preach, to be the spiritual leaders and moral teachers of their people, to baptize and to administer a rite which merely commemorates the death of our Saviour. These powers, we should all be willing to admit, have undoubtedly been given to them by the Holy Spirit. Their ministry is often richly blessed, and results in leading many to forsake sin and to be devout and earnest followers of Jesus Christ.

Our Church retains the historic, three-fold, Apostolic ministry because that has always been the authoritatively commissioned ministry of the Holy Catholic Church. We wish to feel some security that we are connected with the normal

channels of grace and truth flowing from Christ Himself. Our government at Washington is very scrupulous about dealing with foreign nations only through their accredited representatives. If a man came from London and tried to conduct official business with our President, on the ground that he was quite as good a man as the British Ambassador, and indeed a little wiser and more suited to voice the real sentiment of the British people, it does not require much imagination to picture how that man would be received. The President deals only with the official representatives of the British government. In like manner we cling to the ministers of Apostolic Succession, because we desire the assurance that our ministers are indeed the ambassadors of Christ.

This view as to what is essential for the continuity of the Christian ministry is the view that was held throughout Christendom for fifteen centuries after Christ. It may be called the Catholic view. There have been two famous attempts to destroy or pervert this view of the ministry. Protestantism in the sixteenth century abolished the Episcopate and taught that Christian ministers derived their authority to minister from the congregation. Roman Catholicism in the nine-

teenth century taught that the Pope is the supreme ruler of the Church, and the source of all ministerial power and jurisdiction. Both of these theories of the ministry are many centuries too late to be true.

## XXIV

## THE PRIESTHOOD

WHATEVER men may think about the necessity of having priests in the Church, — and there have been many violent controversies in the past on this question,— there are probably few modern Christians who would refuse to believe in the Priesthood of our Lord. That He is our great High Priest is a truth so firmly imbedded in the New Testament, and especially in the Epistle to the Hebrews, that one could scarcely deny it without rejecting the authority of the New Testament as a whole.

The main section of the Epistle to the Hebrews, which has been called the Epistle of Priesthood, is concerned with setting forth the universal and sovereign High Priesthood of Christ, and the fulfilment of His priestly work. Bishop Westcott, in his commentary on this Epistle, points out that the characteristic teaching of the Epistle on the Priesthood of Christ, is found in the Lord's words as reported by S. John more distinctly than in the other Gospels. Thus in the

Gospel according to S. John, the Lord reveals His victory through death; and He shows Himself in a figure as at once Priest and victim. (S. John X, 1–21.) Elsewhere He proclaims that when He is lifted up from the earth, He will draw all men to Himself (XII, 32), that His removal from the limitations of our present bodily existence is the condition of His Spiritual gift (XVI, 7), and that He hallows His people in Himself (c. XVII).

The idea is no less familiar in the New Testament that the Church, the mystical Body of Christ, the blessed company of all faithful people, is a priestly body. Christ is still carrying on His priestly work in Heaven and on earth through the Church, which is His body. Therefore all the faithful share in His priesthood. We are "Kings and priests to God," "an holy priesthood," "a royal priesthood," by virtue of our being sacramentally united to the great High Priest of our profession, Jesus Christ. This is what is meant by the "priesthood of the laity," of which we hear so much in some quarters. The laity, because they are members of a priestly body, assist the body in the exercise of its priestly functions.

The Body of Christ, however, like the human body, must exercise its functions through special

organs or members. The function of priesthood, the offering of the eucharistic sacrifice, the continual remembrance through re-presentation of the sacrifice of the Cross, is exercised through the ministerial priesthood. Those who have been set apart through prayer and ordination to carry on the priestly functions of the whole priestly body, are quite reasonably designated as priests. They are not priests in the sense that they offer sacrifices of slain animals and of the fruits of the earth on behalf of others separated from them by an impassable gulf, as were the priests of the Jewish dispensation and the various heathen cults. They are simply priests in the sense that the one High Priest of the new covenant through their ministry pleads before God the one sacrifice of Himself once offered. They are the hands of the Body of Christ, offering to God the holy gifts which He has commanded us to offer.

Etymologically, the word *priest* is merely a modified form of the word *presbyter,* derived from the Greek word for *elder.* In Wycliff's Bible, the word *priest* is used where in Tyndale and the Authorized Version the word *elder* is used. In pre-Reformation England the word *presbyter* gradually became abbreviated into the word *priest.* After the Reformation, there was a

marked tendency to return to the word *presbyter*. That explains what Milton meant when he said, "New Presbyter is but old Priest writ large." In the Book of Common Prayer, both the terms *presbyter* and *priest* are used to designate the second in rank of the clerical orders, between the bishop and the deacon.

From the earliest times in the Church, the office of presbyter has been regarded as a sacerdotal office, in that it confers power to consecrate the bread and wine in the Eucharist and to declare absolution. Therefore, taking into cognizance the general European use, we may say that the title *presbyter* came to be used in all languages as synonymous with *sacrificing priest*,— in Greek ἱερεύς, and in the Latin *sacerdos*. This has been true of all the great historic Churches of Christendom. To quote from the Century Dictionary, under the word *priest:*

"The Roman Catholic Church teaches that it is the office of a priest 'to offer, bless, rule, preach, and baptize.' These same offices are assigned to priests in the Orthodox Church and other Oriental churches and in the Anglican Church. In the church last named the form of ordination gives authority to forgive or retain sins and be a dispenser of the word and sacraments, and only priests (including bishops as in priest's orders) can give bene-

diction, pronounce absolution, and consecrate the eucharist."

In popular usage to-day the word *priest* is used mostly by those who hold the Catholic theory of the ministry, and the word *clergyman* or *minister* by those who hold the Protestant theory. Among certain classes of Protestants the word *preacher* is the one most commonly used. Speaking strictly, however, and without prejudice, there is no more reason why any one should object to the term *priest* than to the terms *bishop* or *deacon.* And to use the term *presbyter* is simply to beat the priest around the bush, and meet him again face to face. As for the words *clergyman* or *minister,* they are perfectly good words, and no one need be ashamed to apply them, as they are meant to be applied, as comprehensive terms to designate all the sacred orders, whether bishops, priests or deacons. Even the despised word *preacher* has its use, when that is precisely what we mean.

Belief in the priesthood is the characteristic that distinguishes the Catholic theory of the ministry from the Protestant. We are safe therefore in laying down the general principle that wherever we find priests we are in a Catholic church, and wherever we do not find them we are

in a Protestant Church. For some unaccountable reason Protestants abhor the very idea of priesthood.

With this distinction in mind we open the Book of Common Prayer, and we at once detect its Catholic flavor. We find that the second of the ordination services is called "The Form and Manner of Ordering Priests." Elsewhere in the rubric of the Prayer Book, especially in the Order for Holy Communion, it is frequently directed that the priest shall do or say certain things. It is true that the term *minister* is also used very freely; but it is used only for such functions as may be performed by a deacon or a lay-reader as well as by a priest. It is also used in many places as a comprehensive term to include the bishop as well as priests or deacons. There can be no doubt that the Prayer Book sanctions the designation of the second order of the ministry as *priests,* and therefore ranges itself definitely among the liturgies and service-books and formularies of the Catholic Church.

## XXV

## MATRIMONY

BROADLY speaking, there are two views of marriage current in the modern world: the secular and the religious view. A good many controversies on the subject might be avoided, if people would first state which of these two views they hold.

According to the secular view marriage is merely a temporary partnership between a man and a woman, with no religious significance and no spiritual implications. They enter into contract relations with each other before an officer of the state and two witnesses, just as anyone might make a contract to rent a house. If either or both should fail to live up to the terms of the contract, the contract may be dissolved and each of the parties may be free to marry again. Most advocates of this view naturally see no reason why the marriage relation should be continued when it proves distasteful to either party. When the wife becomes middle-aged and loses her physical charm, the husband need have no compunc-

tion in throwing her aside and marrying a girl in the freshness of early youth.

According to the religious view, marriage is a sacramental union of a baptized man and a baptized woman, which is dissoluble only by death. It is sacramental in that it is a means of grace. The man and the woman in this case are the ministers of the sacrament. When they pledge themselves before witnesses to be loving and faithful to one another until they are parted by death, the Holy Spirit infuses into them the gifts of grace which will enable them, so long as they co-operate with the Holy Spirit, to fulfil their duties to one another and to any children that may be given them.

S. Paul in his Epistle to the Ephesians speaks of marriage as a great mystery, like the relation of Christ and His Church. The love of husbands for their wives should correspond to the love of Christ for the Church. He sacrificed Himself for it, to hallow it, to present it to Himself, and to keep it holy. Christ's love for His Church is that of a husband for his bride. Just as Christ and the Church are one Body, so husband and wife become one flesh. Moreover in an ideal marriage the wife would reverence her husband with something of that same reverence which the Church shows towards Christ.

The Christian view of marriage is nothing if not idealistic. It presents to the world a high and noble ideal, which obviously cannot be lived up to without the continual help of Divine grace. But the grace is given at the very moment when the vows are taken. The actual results in many a Christian household are sufficient evidence that a superhuman power has operated through sacramental marriage to restrain and soften and ennoble and beautify the characters of men and women. Dr. F. W. Foerster has given eloquent expression to this conclusion in his admirable book on "Marriage and the Sex Problem" (p. 72):

"Since Christianity develops man's capacity for self-forgetful devotion to the highest extent, it has in every direction enriched and deepened the sexual emotions. What was love in the heathen world compared to the love of Dante, Petrarch, and many another since? The well-developed soul which confines itself to the limits of the loyalty and responsibility of which it knows its need, and restrains the Eros from asserting itself at the expense of Character, receives back again, with thousandfold increase, all which it may have seemed to lose; nay, it develops its own truest life to its fullest fruit and escapes the emptiness and vanity of the sensuous world. It may be said indeed that the responsi-

bility which religion laid upon the sexual relationships of men and women became converted into a new tenderness, and the self-denial which it demanded from unchastened passion turned into a new capacity for love and devotion."

It is to be regretted that Protestantism has increasingly led its adherents away from this idealistic, religious view of marriage in the direction of the secular view. Those who have played fast and loose with their marriage vows, and desire to enter again upon the marriage relationship, can always find some kind of a Protestant minister who, for a consideration, will be glad to pronounce them man and wife. The Catholic Church,— whether Roman, Orthodox, or Anglican,— has in the main stood unflinchingly for the stricter ideal of marriage as set forth in the Gospel.

The form for the "Solemnization of Matrimony," in the Prayer Book tells us that marriage was "instituted of God"; that "it is not to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God." The persons who are to be married are solemnly warned "that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful." The

vows made by the contracting parties are made for life, "so long as ye both shall live." They take each other to have and to hold "till death us do part." After the prayers, the minister is directed to join their right hands together, and say, "Those whom God hath joined together let no man put asunder." Can any one seriously doubt that the Prayer Book teaches the indissolubility of marriage?

It may be said that the clear-cut position of the Prayer Book as to the indissolubility of marriage is inconsistent with the actual practice that we find in the American part of the Church to-day. It is true that the canons of the Church, as passed by the General Convention, now make it possible for the innocent party in a divorce granted by the court on the ground of adultery to marry again, providing it is not within the year after the divorce was granted. This canonical law is based upon our Lord's words in St. Matthew, XIX, 9, "Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." There has been much controversy as to the interpretation of these words. It has been maintained by many that the clause "except it be

for fornication" applies to sins of the woman that may have been committed before marriage. It has also been maintained that the clause is an interpolation, as it is not found in the other reports of our Lord's words given us in the other Gospels. It is an anomalous situation, that we should find the advocates of modern Biblical criticism claiming that this phrase is an interpolation and therefore that there is no authority in our Lord's words for the breaking of the matrimonial bond under any circumstances; and on the other hand that we should find old-fashioned and orthodox churchmen who object to modern critical methods in the interpretation of the Bible, claiming that this passage should be retained, and therefore opening the way for those who believe that marriage is sometimes dissoluble. Thus we see many Catholic churchmen believing in the indissolubility of marriage and adhering to the text that makes their position impossible, and many Broad churchmen reconstructing the passage in a way which entirely condemns their own laxity in sometimes performing the marriages of divorced people.

The whole problem is by no means a simple one. Undeniably in the early Church there was a very free use of the power of dispensation, which made possible in many cases the remarriage of

divorced people. Origen, though condemning such laxity, recognized the fact that some bishops in his time would allow a divorced husband or wife to remarry while the separated party was still living. The Ninth Canon of Illiberris allows a woman who has left an adulterous husband and married another to be restored to communion, after the death of her first husband; and even sooner in case of necessity, without requiring her to break with her new partner. The modern Roman Church uses the power of dispensation very freely, annulling many marriages for a vast number of causes, and thus practically giving consent to many divorced people to remarry.

Perhaps the simplest way out of the difficulty would be to return to the practice of the early Christian centuries, by which all marriages were performed by the state, and then the parties united in matrimony went to the Church to receive a blessing upon their union. This would obviate the necessity of any ecclesiastical disciplinary regulations as to who should be permitted to marry, and the Church could give her blessing merely to those who were baptized, and living in a state of grace, and had not violated the precepts of the Gospel in regard to marriage.

## XXVI

## CEREMONIAL

IT is quite possible to over-estimate the place and value of ceremonial in the services of the Church; it is equally possible and much more common to assume that ceremonial is a matter of taste, the outcome of a love for the archaic, to which a normal, healthy-minded modern person will naturally feel no attraction and in which he will see no use. People who are ruled by what they call common sense class the ceremonialist (whom, by the way, they usually miscall the ritualist) with the harmless faddists who collect snuff-boxes or fans or uncut editions. But one cannot get rid of ceremonial quite so easily. In conducting the services of the Church, or any other public function for that matter, it is never a question of ceremonial or no ceremonial, but of a choice between good ceremonial and bad. The most extreme opponent of "ritualism," when he conducts matins or celebrates the Lord's Supper is compelled to use ceremonial. It will no doubt be atrocious, but it will be all the more obtrusive.

The solemn vespers of a "ritualistic" parish will be simplicity itself compared with the weird gyrations of a "popular vespers" in some "broad" parish. Go to certain well-known churches and watch the elaborate ceremonial which accompanies the process of getting the collection taken up and placed upon the altar and you will realize how much ingenuity can be expended in the performance of a very simple act in an utterly meretricious way. The attitude of the ceremonialist is that there are certain appropriate and certain inappropriate ways of performing the services of the Church, and that you have not avoided being "a ritualist" when you have carefully performed them all in the wrong way.

Nor have you achieved the much misunderstood quality of simplicity. Simplicity in a service is not the absence in a service of ceremonial, but the absence of "fussiness." Services which we are all familiar with, in which several persons in the church or sanctuary are clearly quite uncertain as to how the services are to be conducted, or who is going to perform this or that part, where there is endless moving about and whispering, are not *simple* whatever else they may be. It is no doubt a popular superstition that one is conducting a service simply if one is conducting it as though it were something quite new, that as

yet has no precedent in the manner of its performance. This is not new in the Christian Church. Tertullian, a good many centuries ago, pointed out for the behoof of certain anti-ceremonialists of his day, that disorder and simplicity are not the same thing.

All public services are necessarily ceremonious. They consist of certain acts that have to be performed by certain people in co-operation. Simplicity is attained when there are understood ways of performing these acts which are known to the people who are taking part in them. I was never more impressed with the need and the value of ceremonial than in watching a dress parade at West Point. One felt that the difference between a mob and an army was greatly a matter of ceremonial. The elaborate rehearsal which takes place before a "fashionable" wedding in places where ceremonial is abhorred emphasizes the fact that if any public act is to be done decently it must be settled beforehand *how* it is to be done. The *simplicity* of a service consists not in there being few and simple acts done, but in whatever is done being done with such ease and smoothness that the actual way of the doing of them may be as little obtrusive as possible.

However, simplicity is not the chief quality to be aimed at in the performance of public worship.

Worship needs to be rendered with decency and dignity and with such ceremonial adjuncts as will emphasize and impress its meaning. What these shall be will naturally be determined by the ceremonial tradition of the Church, that tradition being the outcome of centuries of experience. Any one even slightly familiar with the matter of ceremonial in its historical development understands that the ceremonies of, say, a solemn mass are as far as possible from being the "whims" and "fads" of "ritualists," but are the result of centuries of thought and experience, and that they aim at the setting forth of the service of God in a manner that is at once glorious and significant. Back of the ceremonial development is the conviction that the appeal of worship is not exclusively to an *intelligence,* but to a human being in all his complexity; that it is the function of a public act of worship, not only to impress, but to arouse and to move to action. Therefore the appeal of worship is to the emotions and will, as well as to the intellect. Ceremonial services address the eye as well as the ear. There is no reason why the sense of beauty should not be appealed to by means of color or music or rhythmic motion as well as the intellect by words. Worship is an act a human being directs to God; public worship is the corporate act of the Body

of Christ in a certain place, and as a corporate act must have been agreed upon beforehand, that is, must be ceremonial; and the ceremonial should be such as will express the nature of an approach to the divine Majesty, and such as will stir us to a better appreciation of our dependence upon God and our obligation to Him.

There are those who contend that the rubrics of the Prayer Book furnish a sufficient guide to the performance of the services; but one has only to try to conduct any service on the basis of the sufficiency of the rubrics to find that this is not true. Open the Prayer Book at the "Order for daily Morning Prayer." What is the officiant to wear? Where is he to read the office? What is to be his position? What is the position of the congregation? It is needless to go on to prove what is so obvious as that it is impossible to conduct any Prayer Book service if the rubrics are to be our sole guide. The classical instance of rubrical failure is found in the Baptismal Office where the minister is directed to "take the child into his hands"; — what is the subsequent fate of the baby?

Of course it will be said that such difficulties are purely imaginary; that the minister does as matter of fact say Morning Prayer somewhere, and that he does not continue to hold the baby be-

cause the rubrics fail of exhaustive direction. Such matters are left to the discretion of the minister. It was thoroughly impressed upon me in the seminary by the late bishop of Connecticut that "what was left to the discretion of the minister was left to the indiscretion of the man." It is no doubt true that if the rubrics fail to tell you what to do you will still do something. My point is not at all that action will be arrested where rubrics fail. I am merely interested to demonstrate the impossibility of the position that the rubrics of the Prayer Book are sufficient guide to the rendering of its services and that we need nothing more.

Plainly we do need something more than that; what shall be the source of it? Are we just to supply what we need out of our own heads? Are we to wear what we please, stand where we please, kneel or stand or sit when we please? That, of course, is a conceivable attitude — the attitude of individual anarchy — but it is hardly worth while arguing about it. I fancy that there are many who would describe themselves as not caring for much or for "advanced" ceremonial, who would hold that there is, as matter of fact, a traditional way of performing services which, while it does not govern all details, does ensure a certain uniformity and dignity. I believe the

extent of this uniformity can be easily exaggerated; but aside from that this attitude is feeling after a true principle, the principle that the rubrics are not a maximum of direction, but a minimum, and that the reason that they do not attempt fully to direct the performance of the services is that *the clergy are assumed to know how to perform them.*

Fifty years ago in the American Church there was no doubt a fair amount of uniformity in the rendering of the services. An irreducible minimum had been arrived at by the gradual abandonment of ceremonial acts and practices for the last three centuries. This minimum of ceremonial had become settled into a tradition which it has proved rather difficult to displace. Why then displace it? For two reasons. (1) Because it is inadequate as an expression of the meaning of the services. (2) Because it is not the ceremonial tradition which is back of the Book of Common Prayer, but the tattered remnant of it after three centuries of imported Protestantism has done its worst.

The meaning of ceremonial is that it should interpret and beautify the acts of worship with which it is joined. Evening Prayer said plain is one thing; solemn evensong with proper, that is, traditional ceremonial adjuncts,— cope, lights,

incense,— is another: this is quite obvious, all question of liking or disliking aside. The Eucharist as celebrated in some of our churches, the priest in surplice and stole and his acts and movements governed by no ascertainable principle, makes a very different impression from even a low celebration with traditional vestments and ceremonial. There are those, no doubt, who are indifferent to such things; but those who value them, value them because they seem to them to enhance the dignity and solemnity of the acts in which they are participating and enable them to express their own attitude toward God in the act of worship. The business of a service, among other things, is to teach; and it is found that the teaching power of a solemn celebration is in fact very great.

The advocate of ceremonial believes that there was a perfectly definite system of ceremonial back of the Book of Common Prayer when it was first issued, and that the insufficiency of the rubrics is accounted for by the fact that every priest was supposed to have sufficient knowledge of ceremonial to enable him to render the services as they had been rendered. Those who put forth the first Book of Edward VI undoubtedly intended the old ceremonies to be continued because *they did not direct that any other should be used,*

and something had to be done. The Ornaments Rubric of the English Book directs the retention of ancient and customary ceremonial; this governs the use of the Church of England. The fact that no equivalent was put in the American Book does not mean that the old ceremonies are forbidden; it means rather that they had been forgotten, and that the new minimum ceremonial of the eighteenth century was assumed as of common knowledge.

Does this assumption of the American Prayer Book rule out the revival of the ceremonial usages of the past? Not if we take the Church's own appeal to the past seriously. The contention of the Anglican Communion has always been that all particular Churches must be constantly criticised in the light of Holy Scripture as interpreted by the old Catholic Doctors. When you apply that test to the Churches of the Anglican communion of the eighteenth and the first half of the ~~twentieth~~ nineteenth centuries you find that the reduction of ceremonial was the reflection of a corresponding reduction of Catholic belief and practice in other respects. To mention but one instance: you find a very insufficient grasp on the meaning of the Incarnation and its application to life through the sacraments. When you watch the history of the Catholic movement in England in

the nineteenth century you speedily become aware that the ceremonial revival which accompanied it was not the work of faddists and sentimentalists or the imitation of a foreign religious system, but that it was inspired by the new appreciation of the meaning of the Incarnation and of its application through the sacraments, and, indeed, of a growing appreciation of Catholic theology as a whole. Men did not introduce ceremonial because they happened to fancy it, but because they had become possessed of certain truths which demanded not simply intellectual but also emotional expression. They found this expression in the beauty and symbolism of ceremonial.

And they found it not as a thing newly invented; but just as they discovered Catholic theology in the formularies of the Church the meaning of which had been to a great extent ignored, so they found that the appropriate symbolic and ceremonial comment on doctrine was embodied in the ancient ceremonial of the Church — that ceremonial which the compilers of the Book of Common Prayer had assumed as the common knowledge of all the clergy. The services of the Church as they were rendered in the middle of the nineteenth century were like a jewel which had been torn out of its setting; the new school of churchmen sought to recover the old setting

and replace the jewel. The result has been a gain in significance and splendor.

A system of ceremonial is not something invented off-hand; it is the product of the experience of centuries. It has grown and is continually being modified. This fact is stated as follows in the preface of the Book of Common Prayer. "The Church of England . . . hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that 'The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in the place of authority should, from time to time, seem either necessary or expedient.'" The desire for uniformity in ceremonial is a quite modern thing. The Middle Ages show a great variety of ceremonial, and at the time of the Reformation there were still a variety of "uses" in England which no doubt represented a considerable variety of ceremonial. The gradual disuse of the traditional ceremonial during the seventeenth and and eighteenth centuries was governed by no prin-

ciple of the right of particular churches to alter ceremonies — it was not a thing authorised by authority at all — it was simply the result of growing laxity and indifference in religion. Ceremonies were in fact dropped, not because people thought them "Romish," or because they preferred "a simple service," but because they disbelieved or were indifferent to all that the ceremonies symbolised.

When in the nineteenth century the Catholic Revival brought in its train a revived interest in ceremonial there was unfortunately no proper guidance in the matter of the restoration of the the lost ceremonies. As ceremonies had been dropped on individual initiative, so were they now restored. This had its unfortunate features and led to a chaotic state of things, ceremonially speaking. But it was inevitable. It is the ordinary human way of doing things. Leaders very rarely lead. They are usually pushed. In fact, changes in the ceremonial of the Church, the introduction of new services, festivals, etc., have very rarely been done from the initiative of authority. They have originated in local needs and circumstances, and when containing a popular appeal have spread and prospered until authority has been compelled to recognise them. It was so with the ceremonial restoration of the nine-

teenth century. It began because men here and there, recognising the deep meaning of the offices of the Prayer Book, felt the need of emphasising and objectifying that meaning through symbolic action. A deep conception of the meaning of priesthood and sacrifice leads inevitably to the need to express one's belief in the ceremonial adjuncts of the Eucharist.

But after two centuries and more of the disuse of ceremonial what was to guide the revival? At that time no one really knew the details of ancient English use. They did know that the fundamental principles of ceremonial are the same in all times, and they selected from ancient and contemporary use such things as seemed to them apposite. Hence a good deal of diversity in detail in the ceremonial in use in various parishes to-day. I am not sure that the tears which are shed over this are not wasted. "Different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire," the Preface of the Prayer Book says. The assumption of many minds that all things ought to be utterly alike in all places seems to rest on nothing but the temper of the said minds — as they are made that way we need not quarrel with them. In the course of time no doubt authority will recognise that something

has taken place and will regulate it. I do not know that we need regret the continued delay in the coming of that time. The longer those who do not know keep their hands off, the more opportunity there will be for those who try to know to arrive at an intelligent agreement. In the meantime those of us who rejoice "in that blessed liberty wherewith Christ hath made us free" view the existence of a certain variety in worship "without offence," "provided the substance of the Faith be kept entire."

## XXVII

## FASTING AND ABSTINENCE

THE progress of which we hear so much as having marked the last century was mainly a progress in the mastery of the material world. As it affects the life of the average man it does so by putting within his reach a great number of appliances which minister to the ease and comfort of his life. Things which in the beginning are luxuries soon end in becoming necessities in the sense that the lack of them is sorely felt. Our ancestors got on very well without ice-boxes; to us the lack of them would be intolerable. Twenty years ago the automobile was the luxury of the select few; to-day, high and low, rich and poor, find it indispensable to the comfortable conduct of life. From the standpoint of the padded life we look back and shudder at the sufferings and deprivation of our ancestors. Those sufferings exist largely in our imaginations. Born to a certain kind of life they led it with at least as much joy as we lead ours. What has actually happened is that for the last century the world

has been becoming more and more enslaved; for we are the slaves of whatever is to us indispensable.

With all the modern appliances for comfort and convenience within reach it has become increasingly inconceivable to the modern man that discomfort or inconvenience or pain of any sort can be other than an injustice or a nuisance. Comfort, not to say self-indulgence and luxury, has become the primary aim of life. It is an aim that has gained the support of many of our modern religious and moral guides. To be sure these guides still denounce "luxury" of some sort; but mainly, it turns out, of a sort that is not practiced in circles where they move. They are all quite agreed that "asceticism" is a thing to be abhorred. They may not denounce fasting; they may go no farther than the English bishop who lately spoke of it as "innocuous."

Such an attitude toward fasting draws a sharp line between the ancient and the modern world. Fasting has been an universal element in the religious practice of the past. Back of it, I suppose, lies the sense of sin, a sense of being out of harmony with whatever power or person was conceived to be responsible for human life, and to whom human life is accountable. This lack of harmony, this disorder of nature, was felt to have

its seat to a great degree in the passions, and their unruliness and tendency to revolt against accepted principles of life were the plain evidence of the power of sin. Dealing with sin, then, meant dealing with our unruly passions.

But the analysis went deeper than that. Man, so it was held, was a spiritual being, but the powers of his spiritual nature must express themselves through his physical nature. Thought, meditation, prayer are spiritual acts, but their successful operation depends on the state of our physical nature. Extreme indulgence of physical passions and appetites unfits a man for the life of the spirit — his spiritual nature is hindered in its efforts at expression. But this inhibition of the spirit does not arise solely in cases of what we should call abuse of our physical nature; it arises in some degree under circumstances which we should consider quite normal and innocent. Every one knows that the time immediately after a hearty meal is not favorable to mental or spiritual effort. On the other hand, any one knows, or may know by trying, that a carefully reduced diet makes mental and spiritual work easy. A proper discipline of the physical nature, so it is held, has a twofold object: (1) By withholding the fuel whereon passion is nourished it tends to diminish sin. (2) It does this ultimately because

it removes or reduces the inhibitions to spiritual activity, and enables the will to control the passions, which, if highly stimulated, would prove too strong for it.

That, roughly enough expressed, is, I take it, a fair account of the theory underlying the universal custom of fasting. This practice Christianity found rooted in the Jewish system and took over as a part of the practice of the Church. I am not aware that the Church initiated any new theory of fasting; it accepted it as current practice and added to it. Our Lord assumed that His followers would fast "when the Bridegroom was taken from them"; the Epistles of the New Testament show us the new-born Church engaged in fasting and prayer. Church history shows us an application of the principle of fasting in the gradual development of a whole calendar of fasts covering the entire Christian Year; Wednesdays, Fridays, and to some extent Saturdays were set apart as fasts. Fasts were established before Christmas and Easter. Vigils were kept in preparation for feasts. Men fasted as a preparation for the reception of the sacraments. And in addition to all this was the prevalence of voluntary fasting as a method of self-discipline. Fasting from the beginning was rooted in the Christian devotional system, and nothing better indi-

cates the utterly self-willed character of the religious systems which claim to be in a special sense "biblical" than their repudiation of a practice so completely biblical in its character.

"We have outgrown such mediæval practices," is the usual account of modern laxity in the matter of fasting. To call it mediæval is, of course, only a rhetorical trick to discredit it in the mind of the unthinking. It is not in the least a true characterization of fasting as it is a universal custom from early times. But it is more important to challenge the assumption that we have outgrown the need of fasting. Is it true that the spiritual level of the twentieth century is such as to indicate that it can dispense with fasting, with asceticism and all spiritual discipline? Is the flesh so subdued to the Spirit in the average church-member that he can lay fasting aside as a remedy no longer needed? Have the sins of the flesh died out or become so infrequent as to be negligible? Have spiritual activities become easy and unhindered by passion or appetite? The student of modern literature or the observer of modern life would not be likely to draw such conclusions.

Indeed, I suppose no one would answer these questions in the affirmative; what would be said is that fasting is no remedy for the ills complained

of. I am content to appeal to the assertion of the past, and especially of the Christian past (assertions which embody an age-long experience) that fasting is one — of course not the only one — but one of the remedies and a very effectual remedy. My purpose does not really carry me further than this. I am simply insisting that the religion of the Prayer Book is a religion which takes the view of human nature that I have been trying to expound — the view that being sinful and inordinate it needs discipline and control, and that one of the means for attaining such discipline and control is in the regular practice of fasting and abstinence; and that as a guide in this matter, and that the individual shall not be left in uncertainty and irregularity of self-choosing, the Church has set forth a certain table of days and seasons of fasting and abstinence.

These can be read in the Book of Common Prayer. That they are not always read appears from the surprise which is not infrequently aroused by an attempt to teach the obligation of fasting. It is within the experience of every one who is accustomed to observe the law of the Church in this matter, that the practice of abstinence is attended with some difficulty in the houses of those who are commonly denominated "good churchmen." But there it stands in the

Book of Common Prayer —" A Table of Fasts " — designating Ash Wednesday and Good Friday as days of fasting; and going on to specify " other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

It is interesting to hear from time to time the explanations which are proffered from the pulpit and elsewhere as to the meaning of fasting and abstinence. Of course when the table in the Prayer Book was drawn up there was no doubt in any man's mind what is meant and therefore no need of any explanation. Fasting meant going without food. It did not mean " fasting from sin," which really is not a special obligation of Ash Wednesday and Good Friday. Abstinence meant abstinence from flesh food; it did not mean abstaining from amusements, though such abstinence is quite congruous with the performance of extraordinary acts of devotion. Fasting and abstinence mean to-day precisely what they did when the table in the Prayer Book was drawn up. It is not permitted to substitute some other observance which we think " more suitable to our modern conditions " and keep the law of the Church to which we belong.

Aside from those who just brush the obliga-

tion of fasting away as a survival of a religious system with which they have no sympathy and do not conceive that they are at all bound by the laws of the Church, there are several other classes of persons in the Church, whose questioning about fasting shows perplexity rather than disloyalty. There are those who "cannot fast"—those, that is, whom fasting makes more or less uncomfortable. That would not seem to be a reason for declining the practice. One of the ends of fasting is the discipline of the appetite which is usually attended with some discomfort; and there is good medical authority for the assertion that such discipline is ordinarily beneficial to the health. Moreover, the assumption that we ought to do nothing which will interfere with our comfort is hardly well grounded.

There are those who object to abstinence on the contrary ground that it *does* minister to comfort. These are they who "like fish," or to whom it is no hardship to go without meat. It has to be explained to such that the obligation of a day of abstinence is *not* to eat fish or any other kind of food, but to go without flesh food. There are many other kinds of food beside fish which can be eaten on such days. An all-wise Providence has provided that the string bean should bear abundantly in all seasons.

In general, we may say in reply to the question, What is the use of fasting? that obedience to the law of the Church of which we are members must always be a good thing, and that having obeyed a law we are much more likely to find the use of it than while we persist in disobedience. If there were nothing else to be gained than the eliciting of an act of obedience, I should think fasting altogether justified. In a time when self-will and self-assertion are rampant the subjugation of ourselves to an obligation of this sort is most desirable. It is an important element in our education that we should be brought up to respect authority and to act because we are told to act.

But the law of fasting is not a meaningless demand on obedience. It is in itself disciplinary. It is probably true that as a whole the modern world is more abstemious than the ancient; but there is still room for improvement. It is still true that gluttony is a widespread sin. It is also true that many common sins have their roots in the indulgence of the appetite. It is well to demonstrate our self-control in the matter of appetite, that we may overcome the temptations which have their seat in the flesh.

Lastly, we must face the ascetic principle that self-control is not ultimately for the negative reason of repression of appetite but for the positive

reason of the release of spiritual power. If it is our individual experience that this does not happen in our case there is something the matter with us; we have not mastered nor properly directed the discipline. The experience of the saints in all the Christian centuries is that fasting and abstinence are aids to devotion; and the Prayer Book in prescribing such acts is wholly in line with the experience of the past.

THE END

CHURCH PUBLISHING
HOUSE

65663
280.3R
B279
cop. 1
Barry, J.G.H. D.D. +
Delany, S.P. D.D.
Religion of the Prayer Book

280.3R
B279
cop. 1
65-663